

## 1948 U. J. A. Division Learned; Delegates to Set New Goal

**Special**  
ATLANTIC CITY—Faced with the statement by Eliezer Kaplan of the Jewish Agency that more than \$400,000,000 will be required for the immigration of the 150,000 DPs to Palestine, leaders of local fund raising organizations converged on this resort city for the annual goal-setting conference of the United Jewish Appeal.

There will be an almost even split of funds raised by the 1948 U.J.A. between the J.D.C. and the

### Billion Dollar Fund Suggested

**Special**  
LOS ANGELES—A plan for the creation of a billion dollar fund through the sale of bonds has been broached by Leonard A. Chudacoff, president of the Federation of Jewish Welfare Organizations of Los Angeles.

The plan, which has been presented to Henry Morgenthau, Jr., by Mr. Chudacoff, will be detailed more fully at the forthcoming conference of the U.J.A. in Atlantic City.

U.P.A. up to \$75,000,000, with the percentage graduated to 75 per cent for the latter when the amount raised approaches \$200,000,000, The Post has learned.

Here to discuss the significance of the creation of a Jewish state are Dr. Chaim Weizmann, Mr. Kaplan and Moshe Shertok.

Dr. Joseph P. Schwartz, European director of the Joint Distribution Committee who arrived here by air from his Paris headquarters will report on the current needs of the Jews of Europe with particular emphasis on the 250,000 still in D.P. camps and the 830,000 Jews in Eastern Europe.

## Schultz Asks Apology After Tom Clark Order

**Special**  
NEW YORK—Attorney General Tom C. Clark's recent publication of a "disloyalty list" in which he named organizations as being "totalitarian, Fascist, Communist, or subversive," brought a demand this week from Rabbi Benjamin Schultz of Yonkers for an apology. Rabbi Schultz precipitated a heated controversy in Jewish circles with his series of articles on alleged Communist infiltration into rabbinical and Jewish lay groups.

Pointing out that his articles had 'exposed' the School for Jewish Studies and the International Workers Order of which the Jewish People's Fraternal Order is an affiliate, Rabbi Schultz said these were tagged by Clark as "Communist or subversive." Rabbi Schultz declared: "I am sitting back waiting for apologies."

## Actions Committee To Meet Next Month

JERUSALEM—A meeting of the Zionist Actions Committee, supreme organ of the world Zionist movement between Zionist Congress sessions, has been summoned to meet here on Jan. 14, presumably to draft measures for establishment of a temporary Jewish State regime and organization of governmental institutions.

## COUNCIL FOR JUDAISM MEMBER PARTICIPATES IN PARTITION VICTORY

LAWRENCE, Mass.—Dr. Albert S. Rothseid, the only member of the American Council for Judaism in Lawrence, was one of the participants in the Victory Services, held at Temple Emanuel Sunday evening, in honor of the UN decision creating a Jewish state in Palestine. Dr. Rothseid, a local physician, and President of the Temple Emanuel Brotherhood, which is an affiliate of the National Federation of Temple Brotherhoods (Reform) read the "peace" prayer from the Union Prayerbook, and interpolated words of supplication that the Land of Israel may be a "stronghold of peace."

Dr. Rothseid was invited to participate in the service by Rabbi Herschel Levin, a graduate of Hebrew Union College, and member of the Central Committee of the Labor Zionist Organization of America, who spoke on "What the Jewish State Means To Us."

## ZIONIST LEADER CALLS ON COUNCIL TO DISBAND

**Special**  
NEW YORK—New policies adopted at the 2-day session of the National Administrative Council of the Zionist Organization of America here last weekend will be made known within the next few days after official adoption by the Executive it has been announced.

Although Dr. Emanuel Neumann, Z.O.A. president, did not make known immediately the new program and policies of his organization, it was learned that he had made several recommendations to the Council. One of these recommendations stressed that "as a matter of immediate urgency, the ZOA must take steps in consultation with the appropriate bodies to ensure adequate funds to meet the acute defense and security needs of the Yishuv."

It is believed that the American branch of Haganah, now known as Americans for Haganah will be brought under direct control of the Z.O.A.

Rabbi Irving Miller, chairman of the Council, who presided, asserted the "state which will be set up in a part of Palestine will be a Jewish state, not a Zionist state. Its success or failure will gladden or sadden the hearts of all Jews, not of Zionists alone. American Jews should therefore

face unitedly the many difficult and complex problems which the establishment of the Jewish state will pose."

Calling for cooperation, Rabbi Miller said, "Now as never before, unity in Jewish ranks is a vital necessity. It would indeed be a welcome and sportsman-like gesture if organizations like the American Council for Judaism would now announce their dissolution and indicate their readiness to join all American Jews in the historic tasks which the nations of the world have now presented to us."

Joseph Goldberg of Worcester, Mass., chairman of the national Membership Committee, reported that for the first two months of the current fiscal year, the organization has a direct membership of over 230,000.

Daniel Frisch, a vice-president of the Z.O.A., who has just returned from an extensive tour of South America, called attention to the coming World Zionist Congress and stressed that the General Zionists and the Zionist Organization of America must be the balance of power at the Congress.

## Jews Mobilize; Fighting Continues

### Agency Delegation May Confer With Bevin

**Jewish Telegraphic Agency**  
JERUSALEM — Thousands of Jews between seventeen and twenty-five, jammed the Jewish Agency registration offices as official mobilization began. Only a small portion of the applicants will be taken into the Jewish militia. Others will remain available for service on railroads, in customs posts, harbors and telegraph.

**Jewish World News Service**  
LAKE SUCCESS—A delegation of the Jewish Agency consisting of Moshe Shertok, Dr. Nahum Goldman and Mrs. Goldie Meyerson will leave for London within the next few days to meet with foreign minister Ernest Bevin and representatives of the Colonial Office. The larger purpose of the meeting is to restore friendly relationship with Great Britain before the termination of the Palestine mandate and also to obtain British cooperation during the interim period when the mandate will be gradually transferred to the UN Committee and to the new Jewish state.

It is understood that the meeting was arranged at the request of both sides and that there are high hopes that the British authorities are willing to cooperate with the UN and the Jews in smoothing out all differences to facilitate the establishment of the Jewish regime. It is not known yet whether Mr. Bevin personally, will attend the meeting but high officials of the Colonial and Foreign Offices will be present.

### Security Council Told Of Palestine Partition

**Jewish Telegraphic Agency**  
LAKE SUCCESS—U. N. Secretary-General Trygve Lie has formally presented the Assembly's decision on Palestine to the Security Council, through its president, John Hood, of Australia. In his communication, Lie drew special attention to the fact that the Security Council is directed by the Assembly to take action in any situation in Palestine which may "constitute a threat to the peace" or which is designed "to alter by force the settlement" decided upon.

The six-nation working group of the Trusteeship Council which is preparing a blueprint for the internationalization of Jerusalem heard a legal opinion barring the city from becoming a trust territory of the United Nations. The opinion was rendered by a legal expert of the secretariat, Constantine Stradopoulos, who said that a special regime would have to be created under the Assembly mandate.

The committee also heard a British opinion on the need of establishing an effective liaison

between the Trusteeship Council and the future government of Jerusalem. The qualifications of the governor were discussed. The committee also discussed the boundaries of Jerusalem and noted in particular that the city would be permanently dependent on the Arab and Jewish states for its power, water and food supplies.

Meanwhile fighting continued on the Tel Aviv-Jaffa border. Following a meeting between Goldie Meirson and chief secretary Gurney, the Government announced interurban traffic between Jerusalem and Tel Aviv will be guarded by police troops between nine a. m. and four p. m. daily.

Police will guard the Jerusalem Latrun road, where troops will take over for the remaining distance to Tel Aviv. Strong points will be erected at key spots like the Arab town, Ramleh, where several attacks on Jewish vehicles have occurred.

The Agency is continuing to negotiate for arms for Jewish police replacing Britons who will be withdrawn next week. The Agency is demanding that if authorities refuse arms to Jews they also should refuse arms to the Arabs. A minor but provocative incident occurred when police in the Acre district removed licensed arms assigned to the village of Naharia for self defense, including twenty shotguns and fifteen pistols kept for emergency.

### Memorial To Jews Removed In Austria

**Jewish Telegraphic Agency**  
VIENNA—A memorial to 99 Jewish concentration camps victims near St. Floria, in Upper Austria, has been removed and replaced by a marker bearing the inscription "99 victims of the World War," it was revealed here. Jewish organizations, particularly those representing former persecutees and camp inmates, have protested and are demanding that the former memorial be returned. The 99 were murdered by German S. S. troops in 1945.

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## Jewish Community Files Brief to Support Appeal of Vashti McCollum

**Special**  
NEW YORK—Jewish rabbinic and lay congregational organizations through the Synagogue Council of America, and Jewish community relations agencies through the National Community Relations Advisory Council, in an unprecedented action, have filed a single joint brief with the United States Supreme Court, in opposition to religious instruction classes in public schools. The brief was submitted in support of an appeal by Vashti McCollum, of Champaign, Ill., from a decision of the Illinois State Supreme Court. Mrs. McCollum's atheism is viewed with abhorrence by the Jewish organizations, their brief asserts, and they dissociate themselves from her anti-religious statements.

Filed by the Jewish organizations as friends of the court, the brief is signed by Henry Epstein, NCRAC Chairman, as attorney for both the Synagogue Council and the NCRAC. The draft of the brief was prepared by the Commission on Law and Social Action of the American Jewish Congress, under the direction of Leo Pfeffer, Assistant Director of the Commission. It was then considered at length and revised slightly by a committee, consisting of Ben Herzberg of the American Jewish Committee; Newman Levy of the American Jewish Committee; Sol Rabkin of the Anti-Defamation League of B'nai B'rith; Shad Polier, Will Maslow and Mr. Pfeffer of the American Jewish Congress; Samuel Rothstein

of the Synagogue Council of America; and Jules Cohen, NCRAC National Coordinator.

Religious instruction of children always has been looked upon as a sacred responsibility and trust among Jews, the brief declares. But the Jewish organizations are convinced, it continues, that religious freedom and freedom of belief and worship can remain inviolate only so long as there is no intrusion of secular authority upon religious matters or of religious authority in secular affairs.

The school practices which are under review in the Supreme Court case involve the holding of religious classes in regular school rooms during regular school hours, the classes being taught by special teachers paid by an interfaith committee.



## KOSHER CLUB AT U. OF MARYLAND OUTGROWS FACILITIES; HAS WAITING LIST

**Special** COLLEGE PARK, Md.—Starting fifth only nine members last spring, the Kosher supper club of the B'nai B'rith Hillel Foundation at the University of Maryland has grown to its maximum capacity of 26 members. The club is a cooperative which serves kosher meals every evening during the week. Due to the limited amount of space available in the Hillel quarters, it has been necessary to place other applicants on a waiting list.

The club was organized with a two-fold purpose—to serve kosher food to students who observe the Jewish dietary laws and to provide a Jewish home atmosphere for students living away from home.

Discussions on Jewish topics flow freely at the table and are digested with as much enthusiasm as the food.

The kosher restaurant nearest to the university is in Baltimore, 30 miles away.

## U. S. JEWISH YOUTH ESSENTIAL FOR NEW STATE, MASADA HEARS

**Special** CINCINNATI—Large numbers of skilled American Jewish youth will be essential to development of the new Jewish State, more than 200 delegates to the 13th annual national convention of Masada, Young Zionists of America, were told during their four-day convention here.

In closing resolutions, delegates warned Arab governments against attacks on Jewish minorities in the Middle and Near East and said American Jewish youth would hold them responsible. "We shall marshal our strength accordingly," the resolution read.

### Emphasize Chalutzit

Added importance was placed on chalutzit (pioneering) and support for the colony of Nitzanim, a settlement in the Negev near the Jewish-Arab state, was voted. Delegates acted favorably to a motion that Masada affiliate with the World Confederation of General Zionists, but final vote was deferred until a referendum is taken among more than 94 chapters of Masada.

Itzhak Karpman, executive director of the World Confederation of General Zionists, told delegates that American "know-how" would be necessary to strengthen Jewish Palestine.

### Pioneers Needed

The new Jewish State, Karpman said, will need both permanent and temporary pioneers.

The future role of American Jewish youth in Palestine was also covered by Daniel Brodsky, representing General Zionist Youth in Palestine.

### Abraham Schmerling Dies

PHILADELPHIA — Abraham Schmerling, 80, died here. He was a founder and director of the Northern Liberties Hospital and formerly was a national director of three tuberculosis sanatoriums in Los Angeles, Denver and Browns Mills, N. J.

### Rabbi A. M. Wise Installed

NORTH HOLLYWOOD, Calif.—Rabbi Aaron M. Wise was installed as spiritual leader of the Valley Jewish Community Center in North Hollywood in a ceremony Wednesday night.

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## 85 Per Cent of Pupils Get Religious Training

**Special** BOSTON, Mass.—School authorities here report that Boston has a larger enrollment than any other city in the country in week-day religious instruction for public school pupils. Assistant Superintendent Frederick J. Gillis, manager of the program, has announced that 85 per cent of the pupils in eligible grades are participating.

The release plan began in Boston in 1942 with five school districts and a few hundred pupils participating, now includes 23,000 pupils from 70 districts.

Rabbi Herman H. Rubenowitz, president of the Rabbinical Association, is chairman of the committee for Jewish pupils participating in the program. Directing the Jewish phase of the program is Jacob Rotman, principal of the Cambridge Talmud Torah and president of the Hebrew Teachers' Association.

## Jewish Foundation Gives \$50,000 To Sweden

**Special** NEW YORK—A \$50,000 check was today handed to the Hon. Lennart Nylander, Consul General of Sweden in New York, by D. S. Gottesman, on behalf of the D.S. and R.H. Gottesman Foundation, in appreciation of the outstandingly brave, generous and humane help given by the Swedish people and their government to the victims of Nazi persecution, of all faiths and nationalities, both during the war and since the cessation of hostilities.

The sum was donated to Upsala University in Sweden, to celebrate the 40th Anniversary Jubilee of the reign of King Gustav V.

## 300 Visaless Jews Land Undetected

**Jewish Telegraphic Agency** TEL AVIV—In a daring mid-week to the long services of ganah this week disembarked 300 visaless Jews on the Tel Aviv shore and within 45 minutes had whisked them to homes in the center of the city.

The second successful breakthrough of the British blockade in the last few weeks, the landing caught the authorities by surprise and was completed before police or troops learned of the presence of the vessel.

### Rabbi Admitted 1st Time

Rabbi Elihu Schagrin has been elected a member of the Chester Valley (Pa.) Ministerium, the first time in the history of the organization that a rabbi has been elected to membership.

### J. D. C. Annual Meet Set

The thirty-third annual meeting of the Joint Distribution Committee will be held in the Commodore Hotel, New York City Jan. 34.

Dr. Nelson Glueck, president of the Hebrew Union College and one of the world's leading archeologists, is the author of an article in the current issue of The National Geographic Magazine, entitled "An Archeologist Looks at Palestine." Eleven photographs and a Palestinian map illustrate the article.

## FIFTY BOSTONIANS SIGN UP FOR PALESTINE; TWO LEAVE

**Special** BOSTON, Mass.—First of approximately fifty Greater Bostonians who are willing to give up their American citizenship to become members of the new Jewish state in Eretz Yisrael, Mr. and Mrs. Edward Shander of Malden, left Wednesday en-route to their new home.

## New Orthodox-Reform Temple To Be Built

**Special** MUSKEGON, Mich. — The dream of a half century for the Jewish community of Greater Muskegon approached fulfillment this week.

Nearly 200 Jewish residents gathered for a symbolic ceremony marking the laying of the cornerstone for a new \$195,000 Temple in which both Orthodox and Reform Jews have worked together.

## Construction of Toronto Synagogue Held Up

**Special** TORONTO—Action on a petition for an amendment to the zoning law which would permit the construction of Goel Tzedec Synagogue, was deferred by the York township council here after a delegation of residents entered a protest.

Rabbi Maurice Perlzweig is spiritual leader of the congregation, which 2 years ago purchased a lot in York township for \$35,000.

J. MacRae, head of the delegation of residents, pointed out that there now are three synagogues in the neighborhood, Holy Blossom, erected before the by-law was passed, and two beyond the limits of the restricted area. He added that a fourth would not seem to be necessary, and suggested that a site for it might be found in Forest Hill, where a third of the congregation of the proposed synagogue resides.

Rabbi Perlzweig declared that while a third of his congregation lives in Forest Hill, another third lives in York township, and he explained that there are differences with respect to the practices and observances at Holy Blossom and his synagogue.

## Arabs Begin To Close All U. S. Offices

**Jewish Telegraphic Agency** WASHINGTON—The Arab office here may close at the end of the year, it was announced at a press conference by Cecil A. Hourani, secretary of the Washington branch of the Arab office. The New York office, he said, has already been closed, and plans have been abandoned for the establishment of an office in San Francisco.

### Truman Praises Farmers

**Jewish Telegraphic Agency** TOMS RIVER, N. J.—The 250 Jewish farm families who constitute the Toms River Community of Jewish Farmers were praised by President Truman in a message congratulating them on the occasion of their 25th anniversary. The 250 represent nearly half of the poultry products in Ocean County, which is the eighth largest poultry producing area in the U.S.

The departure of the Shanders—a couple who met, fell in love and were married during the Blitz in England—came just a few hours after Philip Barron, chairman of the New England Labor Zionist Organization made known a list of more than two score other New Englanders who have volunteered to give up their homes here and leave for Eretz. Many of them are veterans and they are expected to help defend the Yishuv against attack from the Arabs during the 10-months interim before Eretz becomes a Jewish state.

### Joined RAF Before Pearl Harbor

Mrs. Shandler, 21, was born in Germany and fled the Nazi-dominated country just before the war broke out when her parents were put to death in a concentration camp. In England she worked as a social worker. There she met her husband who had come to England from the United States to join the R.A.F. They returned to Malden after the war. About six months ago they decided to settle in Eretz and received permission from the State Department and the British Colonial Office.

Among the Greater Bostonians who announced their readiness to go to Eretz as "Chalutzim" are Mr. and Mrs. Philip Barron and their two children; Michael Chaitz, a structural engineer; Dr. Samuel Harris, a dentist; Shirley and Arlene Landy, school teachers; Attorney and Mrs. Edward Parsons.

### Many Veterans To Leave

Among the veterans who saw war service and plan to go to Palestine for permanent settlement are Saul Cohen of Dorchester, Al Glassman of Mattapan, Joe Golner of Roxbury, Martin Rabinovitz of the West End, Arthur Sockol, a student at Harvard College in Cambridge, Sumner Weinstein of Malden, David Wolfson of West Newton.

Included in the group are several young women. They are Adele Frankel, Roxbury; Naomi Katz, Malden; Mira Mansky, Roxbury; Esther Miller, Chelsea; Frances Poger, Everett, and Irma Rossman, Brookline.

## N. Dame Man Deplores Effect of Coughlinites

**Special** NEW YORK—Frank T. Flynn, of Notre Dame University, is co-author of an Anti-Defamation League booklet calling for co-operation among all groups interested in combatting bigotry and discrimination.

"Whether the bigots are Coughlinites, Nationalists or Anti-Semites," Flynn indicated, prejudices which may have been quiescent flares up from agitation by such groups.

Working with Mr. Flynn on the booklet was Leo Shapiro of New York University and head of the A.D.L. department of Education.

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## OVER HALF OF DENVER FIRMS DO NOT HIRE JEWS IS REPORT

**Special**  
DENVER—One hundred of 189 Denver business and industrial firms, questioned by a committee appointed by Mayor Quigg Newton, do not employ Jews, the committee's report shows.  
However, Denver's 16,500 Jews suffer less discrimination than other minority groups, according to the Inter-Mountain Jewish News, but they are hardest hit in possibly the most important area, the search for jobs.  
One hundred twenty nine firms hire no Japanese; 107 no Negroes; and 80, no Spanish-Americans.  
Denver's minority groups include 16,500 Jews; 30,000 Spanish-Americans; 15,000 Negroes; and 2,500 Japanese.  
Housing and recreation are other areas of discrimination reported upon.  
"In view of the emphasis on anti-Negro and anti-Spanish discrimination in Denver, the small amount of space devoted to anti-Jewish bias, and even less specific reference to Anti-Semitism is encouraging to one who carefully reads the entire report," the Inter-Mountain Jewish News said comfortingly.

## HOW TO OPERATE TEMPLE WITHOUT FUNDS DISCOVERED

MIAMI BEACH, Fla.—How to operate a Temple without money has been discovered by Louis J. Krensky, acting president of Temple Beth Shalom here. Writing the bulletin, Mr. Krensky told the membership:  
"We have discovered a way to do our sacred work and carry on our educational program without appealing to our members for funds. Whether you attend services regularly or whether you come only on the High Holy Days, or whether you simply send your children to religious school, or whether you don't come at all but believe that the Temple fulfills an important service, here is the plan:  
"Each member will bring his own electric fan and a supply of candles for evening services. This will enable the Temple to sell its exhaust fans and to dispense with electricity which costs so much during the year. Each member will take his turn in the pulpit. This will eliminate the rabbi, the cantor and the organ-

### Chicago Temple May Raise Services

**Special**  
CHICAGO—The Ritual Committee of K.A.M. Temple here has decided to begin a study of ancient and modern prayer services, with a view to improving the present service as to content and aesthetic appeal.  
Guided by Rabbi Eric Friedland, the group will review and make a comparative study of the traditional Jewish prayerbook, the new Reconstructionist Prayers, and the Union Prayerbook.

## Peculiar Friday Night Sickness Disturbs Medics; Article In Synagogue Bulletin Lists Symptoms

**Special**  
PHILADELPHIA—A peculiar Friday night sickness which is disturbing the medical profession was explained in the Bulletin of Emanuel Synagogue here:  
Called morbus sabaticus, the illness is prevalent among synagogue members, and returns every seventh day. There is no suggestion of the disease until Friday night, the article declares, and without the least difficulty it can be developed very quickly.  
Declaring that the symptoms vary, the article says the disease never interferes with the appetite. It never lasts more than twenty-four hours, and often much less. It is never necessary to call a physician, yet is very contagious.  
No symptoms are felt on Friday morning, the article continues, but the attack comes on suddenly on Friday night. The patient comes

home from shop or office as usual, feeling well, and eats a hearty dinner. About seven or eight o'clock the attack comes on, and usually lasts until about ten o'clock. And by that time the synagogue service is ended, the patient is very much improved and is able to rush out of the house and join his other sick friends.  
The aftermath is that on Saturday night the patient, who is subject to Friday night sickness, is out of the house early in the evening, going out to a party or the theatre with the usual interest and pep.  
This strange disease has proven very much of an epidemic. In nearly every home there will be one or more cases every Friday night.  
The article concludes with the question: "How do you feel?"

## Between You and Me

By BORIS SMOLAR.

NOW that the week of celebrations of the birth of the Jewish state in Palestine is over, American Zionist leadership is again beginning to think in prosaic practical terms . . . One major problem facing American Zionist leaders is how to obtain from the United States tanks and planes for the Haganah . . . Another problem is the normalization of relations between Zionists and the new Jewish Government in which none but citizens of the Jewish state can be a member . . . It is obvious that the upbuilding of the Jewish state will remain dependent upon aid from American Jewry for quite a long time . . .

The question is therefore asked: How will American Jewish leadership be able to exercise the same influence on the Jewish Cabinet as it did on the Jewish Agency executive? . . . Some Zionist leaders in this country will not be satisfied with merely playing the role of "outside helpers" to the Jewish government . . . On the other hand, they cannot hope to be in the government as long as they are American citizens . . . It can be expected that some of the American leaders will give up their citizenship and settle in the Jewish state . . . But even then, their chances of obtaining positions in the Cabinet will be poor, since they will no longer represent the powerful force of American Jewry . . . The problems of "taxation without representation" which may develop with regard to Zionist groups outside Palestine also faces the World Zionist leadership . . . Some urge continuation of the World Zionist Congress as the supreme organ of the Zionist movement in the Diaspora, although the Zionist aim of establishing a Jewish state in Pales-

## ROLL OFF SET BY B'NAI B'RITH FIRST TIME; IN NEUTRAL CITY

**Special**  
COLUMBUS, Ohio—There will be a roll-off among the four sectional winners for the National B'nai B'rith bowling association championship Feb. 29, 1948, in a neutral city. This was decided here at a meeting of the allocations committee and the association officers.  
Jules Lentini of Chicago, past president of the NBBBA, will serve as chairman of the committee to make all plans for the all-expense trip for the sectional champs. He will be aided by Ben Tolpen, Columbus; Maurice Marenberg, Toledo; Ben Palber, St. Louis, and Irvin Aaronoff, Cincinnati. The last named is president of the association.  
It will be the first time for a national roll-off.  
The allocations committee will send 110 teams to Cincinnati on Feb. 7-8; 100 to Cleveland, Feb. 14-15; 80 to St. Paul-Minneapolis on Feb. 7-8, and the same number to Kansas City, Feb. 14-15.

time has been achieved . . . They believe that a World Zionist executive elected by such a Congress could work in cooperation with the Cabinet of the Jewish state . . . Others are not as optimistic . . . They insist that to be a member of an executive which is subsidiary to a government is not the same as being a member of the government.  
\* \* \*  
YOU may be interested to know that Dr. Chaim Weizmann will have his MEN AND AUTOBIOGRAPHY PUBLISHED soon by a well-known publishing house . . . A Jewish daily newspaper in New York is negotiating for Yiddish translation rights for \$25,000.  
The twenty-second annual conference of the Yiddish Scientific Institute—Yivo, will be held in New York Jan. 17-20.

## ERETZ ISRAEL —THE DREAM IS OVER ERETZ ISRAEL —AN HISTORIC REALITY

THERE IS REJOICING in the land of Israel—there is rejoicing wherever men love freedom and justice. For justice is finally at hand—and freedom about to be vouchsafed unto a long-suffering people.

After nearly 1900 years of wandering, of buffeting by the winds of changing times and climes, of battering by the whims of tyrants, potentates and double-dealing demagogues—after nearly 20 centuries of hope against hope, the faith of the Jew has been vindicated, the hope realized. "Od Lo Ovdo Tikvasaynu . . ." It was a hope never lost—a striving that never stopped for even a day, as morning, afternoon and night, Israel has prayed—"V'se'che' zehno Aynaynu B'shuv'cho li'tzion . . ."—"May our eyes behold they return unto Zion, O Lord . . ." It was a faith backed up by sweat and blood . . . and the tears—the ocean of tears—they were the fuel that kept the flame of faith burning as bodies bent their backs to rebuild the ancient soil . . . The world now knows.

The liberty-loving, peace-loving peoples of all the world have spoken through the United Nations. And from that united voice of all humanity—the United Nations—has thundered a message of universal justice. The most promised land in history is, at last, a redeemed pledge, and the land of Israel, won by toil and earned by right, the land of Israel—even if only part of it—will now come into its own by the independent, democratic rule of its own people. No more an alien people without a home, Israel shall be recognized as a nation among nations with a voice, a government, a passport that will proclaim Shalom to those who till now have known no peace.

The Jews of America, free citizens of a free land, rejoice for their brethren and with their brethren over this new birth of freedom. May this glorious beginning of justice herald the beginning of a new era for all oppressed humans, and everlasting peace for all men and their brothers, the world over.

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## Lewis On Books

By DR. THEODORE N LEWIS

"Who Crucified Jesus," Solomon Zeitlin, 212 pages. Harper's.

THE basic cause, the ultimate reason for anti-Semitism is the false accusation that Jews crucified Jesus. For the masses of Christians, this constitutes the initial introduction to their knowledge of Jews, and to their estimate of the Jewish people.

No matter how happy and harmonious future relationships between Christians and Jews may be, the childhood impressions of Jews as "Christ killers" can never be completely eradicated. To prevent such tragic childhood impressions it is of major significance to convince the Christian world that Jesus was crucified not by Jews, but by the Romans. Unless this fact is acknowledged the "good will" we engage in is doomed to futility.

Life in ancient Judea in the days of Jesus was astoundingly identical with life in Europe under the Germans. Judea in the days of Jesus was a subject state such as France, Norway, Holland, or any other land overrun and occupied and brutally maltreated by the Nazis until Germany was defeated.

As a subject state, Jewish independence was a pure myth, and those who held office among the Jews were mere puppets, quislings. The real government in Judea rested with the Roman Procurators who were without exception cruel men, fiercely hostile towards the Jews and their religion and always on the lookout for even minor evidence of rebellion or discontent. The Roman Procurator's tenure of office depended upon the success with which he crushed "sedition" in order to placate his masters at Rome. The continuation in office of the Jewish puppets in turn depended upon their submission to the Procurator, and the measure of their loyalty to Rome and treachery to their own people.

JUST AS the occupied countries under the Nazis were daily convulsed with attempts at sabotage and underground activity, so was Judea, in the days of Jesus

under the hated Romans. Patriotism never died in Israel and the love for freedom never ceased. Many martyrs arose to lead futile attempts at rebellion and thousands who followed them ended their lives on Roman crosses.

In the double task of keeping the people subdued and the power of Rome in Judea unchallenged, the Jewish quislings played the shameful roles which traitors fulfilled in Europe under the Nazi rule. They were drawn mainly from the Sadducees, the aristocratic, priestly class in charge of the sacerdotal system of the Temple and out of sympathy and touch with the common people and their Pharisaic leaders. Chief amongst these ignoble men was Calaphas, who served as High Priest for ten years.

THE ROMAN Procurator and his Jewish quisling were in perpetual fear of rebellion and sedition, exactly as the Nazi Gauleiters and their quislings feared rebellion in Europe. A close watch was kept on all popular leaders, and particularly on partiotic religious teachers likely to arouse the people. Those suspected of preaching, or encouraging opposition were executed promptly, and brutally by the Romans, and with the official approval of their Jewish puppets. Often the quislings were more zealous in fighting "sedition" than their Roman officials, displaying the zeal which a slave exhibits in the presence of a cruel master whose pleasure he must at all times possess.

The renowned Jewish scholar, Dr. Zeitlin, advances the interesting theory in the enormously significant work under review that the Quislings created a small Sanhedrin of 23 men carefully picked because of their political sympathies—in order to punish political offenders, whom the real and authoritative Sanhedrin of 71 Pharisaic teachers would neither punish nor condemn. This rival body of 23 judges, and not the original one of 71 honorable and learned Jews, confirmed Pilate's verdict that Jesus was guilty of sedition. Any other verdict from this "People's Court" would have had disastrous consequences for the "judges."

## Important New Manuscript By Maimonides Discovered

### By J. T. S. Prof; Is Published In 80-Page Hebrew Folio

Special

NEW YORK—One of Maimonides' major works on ancient Jewish law, lost for more than seven centuries, has been discovered through the researches of Professor Saul Lieberman of the Jewish Theological Seminary of America. An 80-page Hebrew folio edition of the work was issued this week.

The manuscript was written in longhand. Although many published works of Maimonides have been found, the new manuscript is not included in any of them. It is the only previously unpublished Maimonides manuscript which has ever been found.

The attribution of the manuscript is considered one of this generation's foremost events in the field of Jewish learning and its impact will be felt not only in Jewish academies, but wherever ancient law is studied.

The manuscript was found more than 50 years ago in the Cairo Genizah by Doctor Solomon Schechter, who later became the Seminary's second president. It soon came into the possession of the Cambridge University Library in England where it remains to this day.

Until Professor Lieberman began his studies, however, its significance was not recognized and it was considered to be the work of a contemporary scribe rather than of Maimonides himself.

The first evidence which scholars had for believing that Maimonides had actually written such a work as "The Laws of the Palestinian Talmud" consisted in a reference to it by Maimonides himself in his "Commentary on the Mishnah." The reference was accompanied by a long quotation from the lost work, and it was this quotation which Professor Lieberman found verbatim in the Genizah manuscript.

When he concluded from this and from other external and internal evidence, that a text of prime importance had been recovered, Professor Lieberman did not know that the manuscript was actually written in Maimonides' own hand. Confirmation of this fact was provided by Morris Lutzki, research assistant at the Seminary Library and a recognized expert in the Maimonides holograph.

FEARING the genuine Sanhedrin, whose 71 members were respected Pharisaic teachers and men of honor and unimpeachable integrity, the Roman government had taken from the body any and all power to try political offenders. Rome did not trust the members of the Sanhedrin with so important a function as trying those suspected of treason. For such nefarious and dirty work a special court was necessary and the small body of 23 judges answered the purpose. The true Sanhedrin had jurisdiction only in religious matters, and not over political crimes.

The historicity of the Gospels is subject to serious doubts. The purpose of the authors was not to give facts or information but to preach ideas and doctrines of a theological character exclusively. Those who translated the New Testament from the Greek were even more theologically minded than the original writers. Not history, but theology was their first and last concern, and particularly the dogma that the death of Jesus was preordained as a means of salvation or redemption from sin.

THOUGH the four Gospels all deal with the life and death of Jesus, there is serious contradiction on many an important fact. The first three or synoptic Gospels, Matthew, Mark, and Luke, were written about 70 C. E. for Jewish Christians primarily. John was written not earlier than 100 C. E. and for Gentile Christians only. It is John alone who charges the Jews with the crucifixion. The favor of the Romans became an imperative necessity for the carrying on of his work. To gain this favor he resorts to a quite simple expedient. He places all the blame for the crucifixion on the Jews and exonerates the

Romans. While Synoptics accuse the Jews, "only of rejecting Jesus" and not of his death, John records that Pilate found Jesus not guilty of any wrongdoing, but that the Jews insisted "we have a law and by our law he ought to die because he called himself the Son of God." Such "law" is not to be found in the whole Jewish literature!

A contemporary of John, sharing his antipathy for the Jews, introduced into the original Matthew record an incident which is not mentioned in the other three Gospels—that of Pilate washing his hands and declaring "I am innocent of the blood of this just man." To absolve the Romans absolutely, the amazing words tantamount to a confession, "His blood be upon us and our children," are put in the mouths of the Jews. That Pilate should suddenly resort to an ancient Jewish practice is on the face of it fantastic as it is incredible. Only fear of Rome and the imperative need for its favor could have prompted such serious editorial tampering with the original Matthew text.

EVEN CONCERNING so crucial a matter as the actual date of the crucifixion there is no agreement with the Synoptics recording the event on the first day of the Passover and John on the eve of the Passover. This irreconcilable contradiction is due to theological difference. John conceived Jesus as the Redeemer, symbolizing the Paschal Lamb, to be offered on the eve of the festival. To the Synoptic authors, Jesus was the Savior, personifying the idea of salvation in the Passover. The serious differences within the Synoptics proper such as the genealogy, Matthew tracing Jesus from David through Solomon, and Luke through Da-

vid's other son, Nathan etc., are among other disturbing difficulties.

THESE CONTRADICTIONS and discrepancies in the four versions of the life and death of Jesus, and many minor ones, prove what impartial Biblical scholars have long admitted, that the New Testament is not a historical record, and most emphatically is it not historical touching Jewish responsibility for the death of Jesus. The truth is that crucifixion was essentially a Roman method of execution, that Jewish law did not permit it, and the Jews, never never throughout their history, ever resorted to it.

That the trial and death of Jesus was exclusively a Roman affair is thoroughly established by yet another striking fact—that it was illegal for the Sanhedrin to hold court, or to preside at trials, not only on a holiday, but also on the eve thereof. The truth is that the Jews can no more be held accountable for the death of Jesus than the oppressed Norwegians for the death of loyal citizens of Norway before firing squads.

Since Jesus was charged with treason against Rome, the Jews rightly insisted that Pilate dispose of the case. Had they sought to handle it themselves, they would have been accused with interfering with the authority of Rome. Had they made any effort to save Jesus, they would have been charged with sympathy toward political offenders and possibly with treason. Such was the miserable predicament of the Jews under Pontius Pilate, who in the words of Dr. Zeitlin crucified Jesus "for the political offense of claiming to be the King of the Jews." And this Pilate was so cruel that he could order the execution of hundreds without the batting of an eye, this from the testimony of Josephus, historian, under heavy obligation to Rome for many unusual favors.

DESPITE his intense Jewish loyalties, Dr. Zeitlin treats his subject—a source of ineffable tragedy to his people—with scholarly detachment and scientific restraint. Not heat but great learning is in evidence throughout. Whether one agrees with every detail of the presentation is immaterial. However, the main thesis, that the Romans crucified Jesus, Dr. Zeitlin establishes beyond a shadow of a doubt and after a searching examination of all the sources in the field, both Christian and Jewish, which makes this volume "Who Crucified Jesus"—which appeared originally in 1943, and which Harper's has now reprinted, one of the most important books dealing with this highly controversial subject. It deserves an honored place in all libraries, public and private.

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## I Think As I Please

By CARL ALPERT

### The Christmas Problem

At home we may observe Chanukah, but everywhere else Christmas is in the air. Our children hear it on the radio, learn carols in school, see Santa Claus in the stores, and before very long will catch glimpses of gaily decorated Christmas trees peeping through neighbor's windows. Christmas is a perennial problem for every conscientious Jewish parent, and I don't think we can solve it by brushing aside our children's questions, or by underestimating the emotional impact upon them at a time when they are subject to these influences on every hand. Neither can abstruse explanations on a theological or psychological plane have any meaning to the child. The conflict is not of the child's creation, and we should seek to resolve it in simple, understandable terms.

I know that my little daughter will soon be coming to me with her honest and naive questions, and so I rehearse my answers:

YES, YAMMY, Christmas is a beautiful holiday. I am sure the Christians enjoy it very much. We wouldn't be very happy if we didn't have lots of holidays to celebrate, would we? Every day would be just like every other day, year after year, and we'd just get tired of having the same things. That's why we have Shabbat, too, dear—so each week we can have one day which is different from all the rest.

Holidays are wonderful things—and we Jews are very lucky, because we have so many beautiful holidays of our own. I think we ought to be glad the Christian children have Christmas. Wouldn't they feel bad if they saw us celebrating Chanukah—and then didn't have a holiday of their own? I'm sure they'd be jealous—because Chanukah lasts for eight days. So God has given them a holiday of their own so they won't be jealous.

Don't we have fun on Chanukah! Imagine it! Presents every single night! Remember, you couldn't wait each night until we lit the candles because you wanted to get your presents right away. You have so many new toys now, I hope you'll keep them neatly in your room.

Yammy, I think that was a wonderful idea to invite Wendy to see our Menorah when all nine candles were lit. We ought to keep the Menorah in the window every night so all the neighbors can see it, don't you think so? We've got to be careful of the curtains, though.

Santa Claus? Yes, Yammy, isn't he a jolly old man! Did you see the one on the street corner? And the one in the big store? And the other one across the street? There are lots of them. Every Christmas lots of men dress up like Santa Claus, just to have fun, and to make it look like a holiday—you know, like you sometimes get all dressed up on Purim. Of course they don't really bring presents, but it's fun to make believe. Maybe on Christmas eve Wendy's father will dress up like Santa Claus, just to fool her—but don't tell Wendy! That would spoil her fun. When you want special gifts you tell daddy—or mummy—don't you? And we got you the new doll carriage you wanted, too.

A real Santa Claus? I don't know, Yammy. I've never seen one. But maybe only the Christian children can see him—just as we have our Elijah the Prophet. He comes every Pesach to visit only Jewish children. Yes, I think Elijah has a long beard, too. If you stay awake at the Seder maybe you'll see him this year.

In Eretz Yisrael—in Tel Aviv—everybody celebrates Chanukah. That's because all the people are Jewish. And they even have great, big electric Menorahs on top of the synagogues and on other buildings. It must be fun there, Judah Maccabee lived in Palestine, too, you know. In fact, that's where the whole Chanukah story took place. How would you like to visit the very town the Maccabees lived in?

Yes, Christmas trees are very pretty, aren't they? It's a shame to cut down the poor little trees before they can grow up—and then they die and have to be thrown away after Christmas. I always feel sad when I see the dead trees, after all their decorations are taken off. That's why I like the Menorah—you can save it for every year, and when it's all polished up it sparkles so beautifully. Yammy you did a wonderful job shining it this year. Will you shine it for mummy every year? Oh, of course, when you get married you can shine your own in your own house. Of course!

And Yammy—I have a surprise for you. Look, new records for the phonograph. These are special Jewish holiday songs—maybe some Chanukah songs too. Maybe you can learn to sing them. They're lovely. I used to sing the same songs when I was a little boy. Of course daddy was once a little boy. Let me tell you what happened to me one Chanukah when I was just about your age. . . .

## AL SEGAL Speaks on TEN IN A LIVING ROOM

It was toward evening and I was driving home from work and quite tired of the burdens of that day. There had been a lot of the travail of mankind in the mill of the daily newspaper by which I am employed. Russia had been spitting out new truculencies at the peoples of the world who want only to be let alone, toward the simple ideology of rebuilding their lives and making a living. A woman had written me that she and her five children were about to be evicted from their house and where was there another place for them to live and could I do something about that?



There had been a couple of murders and a little girl had been run over by an auto; she was clutching her doll at the moment. The price of bread and soap had jumped again and there was talk of a cent more for milk, and what could the poor do to feed their children properly, if that came to pass?

The oppression of all that still was clinging to my mind, though as a careful driver my mind should have been only on the road before me at the moment. (In my writings I had frequently admonished citizens not to let their minds roam afar when they were driving). Then, suddenly, a voice from the sidewalk: "Segal; Segal" I drew up to the curb and my friend Sol Richman came running up. Hello and welcome home, I said. Mr. Richman was just back from a trip to Palestine. But he hadn't stopped to tell me about Palestine, which he was full of. Mr. Richman was hunting in the traffic for friends to pray with him. He needed a tenth man to say kaddish for his mother-in-law, Mrs. Schreibman, who was buried the other day. Would I come along? Well, yes.

We walked up to the living room of a second-floor apartment where eight others were assembled. They, like me, had come up from their work to pray with Mr. Richman. The rabbi, Louis Feinberg, was there. The ten of us on the way home from our work stopping to make a shrine for prayers of this living room; salesmen, store keepers, tailors, the rabbi, this columnist.

It was another world that seemed far from the traffic from which we had just come up in order to speak to God. We ten were ready for the holy offices of the occasion, like priests at an altar, though only one of us had ecclesiastical ordination. Mr. Richman himself led us through the prayers of the afternoon, called mincha . . . "Thou favorest man with knowledge and teachest mortals understanding. O favor us with knowledge, understanding and discernment from Thee. Blessed Art Thou O God, gracious giver of knowledge."

THE LIVING ROOM was taking on the majestic auspices of a synagogue, which can be discovered when men become really aware of

God being there, though at times in the synagogue, as in the church, the minds of men are on their affairs rather, and what did General Motors do in the market today and should I sell my old car? We were speaking to God: "We gave thanks unto Thee, for Thou art the Lord our God and the God of our fathers . . . the Rock of our lives, the shield of our Salvation . . . We give thanks unto Thee."

So, saying, we came to the end of the services of the afternoon and dusk hadn't yet fallen and we sat down to wait for darkness when the service of the evening could be recited. The rabbi said that it was the custom between prayers of the afternoon and prayers of the evening, called Ma'ariv, for Jews to study something about their way of life, to give their minds to the sayings and the judgments of the rabbis long, long ago. Would we care to go with him that far back in the interval between the services of the afternoon and the evening?

Yes, that was all right with us. It was pleasant to go wandering that far for a few minutes from everything of the current life. Sure, we would be late for dinner and the wife was going to say "Where have you been so late, have you no consideration for me?" We could answer, "well, we'd been speaking to God and had gone on an excursion with some ancient rabbis for a few minutes on the way from work."

Rabbi Feinberg read a passage from the Midrash. It had to do with a problem of the rabbis who long ago were asked: Was it all right on the Sabbath for a person afflicted with an ailment of the mouth to take treatment—on the Sabbath, that is. The rabbis decided that it was all right. They were most reasonable about it. They said that a human life was as important as the Sabbath and if a life is saved on the Sabbath that, too, is a holiness unto the Lord. And a life saved means a Jew spared to speak the praises of God on many Sabbaths through many years.

Rabbi Feinberg said that such is the sanctity of life in the Jewish concept that in the extremity of a sick man's life it may be permissible even for him to partake of food that isn't kosher, if by this food his life is saved.

BY NOW DUSK had fallen and it was time for the prayers of the evening and shortly we were saying: "O my God, guard my tongue from evil and my lips from speaking guile, and to such as curse me let my soul be dumb . . . Let the words of my mouth and the meditation of my heart be acceptable before Thee, O Lord, my Rock and Redeemer."

That's about all of the story of us ten who came up out of the traffic into the shrine of the living room that late afternoon, wayfarers who came up on the way from work to speak to God awhile. We weren't feeling so tired anymore. I have written this to suggest the loveliness of Judaism that's quite forgotten as Jews go forth to battle anti-Semitic fiends like Gerald Smith as if that were the sum of being Jewish, as Jews go to fight each other in all of the ugly controversies.

(Copyright Seven Arts Feature Syndicate)

### Deposit Palestine Soil At Liberty's Base

Jewish Telegraphic Agency  
NEW YORK—In a simple ceremony on Bedloe Island in New York harbor, earth taken from Palestine in 1917 following the issuance of the Balfour Declaration was this week deposited in the soil surrounding the Statue of Liberty in commemoration of the United Nations decision to establish a Jewish State. At the same time a spadeful of earth from the island, scene of America's shrine to Liberty, was taken to be deposited

on the site of the new Jewish capital.

Abba Hushi, head of a Histadruth delegation now in this country, sifted the Palestinian soil into the American earth in the presence of some 150 persons. Deputy Mayor John J. Bennett dug up the American soil which will be brought to Palestine. Greeting Temple, St. Louis.

the new Jewish state, Bennett said: "This nation and most of the world rejoice that in our great country and in this city there was born a new nation."

Sermon of the week: "Is Reform Judaism Modern?"—Rabbi Edward Zerin, United Hebrew Synagogue, St. Louis.

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## Fear of Becoming Too Jewish Called Sign of Assimilation

**Special**  
COATESVILLE, Pa.—The fear of becoming "too Jewish," was listed as a first sign of assimilation by Rabbi Elihu Schagrin, writing in his Beth Israel News Bulletin here.

Blaming the "craze" for "social climbing," Rabbi Schagrin declared: "In its most serious form it becomes an obsession to escape Judaism and Jewish life altogether, and to seek admission into Gentile society; or failing that to disembody Jewish life of anything Jewish. In a milder form, it becomes the fear of being 'too Jewish'."

Rabbi Schagrin asked his readers to "test yourself by this simple method for the malady of assimilation."

If you are afraid of being 'too Jewish' you have it. And unless you check it, you will gradually find yourself mentally and spiritually adrift from Jewish life, a stranger among your own people."

Rabbi Schagrin did not, however, urge rejection of everything in western civilization. "If an indiscriminate acceptance of everything in western civilization would prove fatal to Jewish life," he wrote, "it is also true that an indiscriminate rejection of all it stands for would be equally inadvisable. No policy would be more detrimental to Jewish survival than one which would reject a true idea, a beautiful form or a just law simply because it did not originate among Jews. The only course for members

of the Jewish civilization to take is to discover what there is in western civilization that has universal truth and value, relate these to its own traditional ideals, and thus weave them into the very fabric of Jewish life. In fact, this is what Jews have been doing through the centuries, and it is one of the means by which Jewish life has continued to live and keep abreast of the current civilizations.

"Only by enriching our Jewish life with whatever of truth, beauty, and goodness can be found in modern life, instead of abandoning Jewish life altogether, can we remain Jews loyal to traditional ideals and our own standard of values, and yet modern at the same time."

## Our Film Folks of HOLLYWOOD

Copyright, Jewish Telegraphic Agency  
By LEON GUTTERMAN

LUTHER Adler, noted stage actor and director, flew to Hollywood this week from New York to accept the most important film role of his career, that of the gypsy school teacher, with Rita Hayworth in Columbia's drama, "The Loves of Carmen." Adler was signed for this part—his third film role—just the other day and was hustled aboard a plane for Hollywood within twelve hours. Prior to "Carmen," Luther had appeared in but two films—"Saigon" at Paramount and "Cornered" at RKO.

His stage experience, however, dates back to 1908 when as a child actor he followed his parents' footsteps on the stage in a Yiddish play. Since that time he has appeared in more than fifty legitimate successes on Broadway and on tour, many of which he also directed and staged. He most recent stage engagement was that of actor-director in the year-long run of Ben Hecht's "A Flag Is Born." In case you've forgotten, Luther's father and mother, Jacob Adler and Sarah Lewis, both were notable Yiddish performers, as is his sister, Stella Adler, who is also at the moment appearing before the cameras in Hollywood, Warner Brothers to be exact.

★ ★ ★

Elia Kazan, whose twin successes, "Gentleman's Agreement" and "A Streetcar Named Desire," make him the white-haired boy of Hollywood and Broadway, tells a story that took place during the shooting of "Gentleman's Agreement" at 20th Century-Fox.

It seems that the electricians, who never pay any attention to a story, were intrigued by dialogue that they never heard in any other picture. After one of the most dramatic scenes between Gregory Peck and Dorothy McGuire, one of the electricians turned to another and asked: "Hey, what's this story all about?" "I'm not sure," retorted his pal. "but I think it's supposed to show that you should always be nice to a Jew because you never know when he turns out to be a Gentile!"

★ ★ ★

Now that he has escaped from gangster roles, Edward G. Robinson wants to keep his screen portrayals as varied as possible, he tells me. He recently played an old-time vaudevillian who has genuine pre-vision in Paramount's "Night Has A Thousand Eyes," an exciting suspense drama. It is the first time he has ever been cast as a soothsayer.

For future assignments, he is considering two scripts. In one, he would be a veteran policeman; in the other, a judge. He is also seeking a comedy for a complete change-of-pace and one day would like to play a defense attorney on the screen.

Eddie's wife returned from New York this week and joined her famous husband on Universal's "All My Sons" set to report on plans for her first exhibit of paintings. Mrs. Robinson's canvases, representing South American and California landscapes, are to be shown at the Bignou Galleries in the east.

Eddie reveals that, in the near future, he hopes to have an all-Robinson family exhibit as, not only does his wife paint, but he and the couple's 14-year-old son Edward, Jr., have taken up the brush and palette.

★ ★ ★

A friend was chewing the rag with Al Jolson the other night and Jolson was telling everyone at the table that he really didn't

(Continued on next page)

## Ere We Forget Our Sorrows

By LILLIAN RESNICK OTT

Lest we forget the price we paid  
For this small strip of soil;  
Lest we surrender to victory  
Our will to build and toil—  
Let every shadow of night  
Cry out the anguish of the mar-  
tyred  
And remind us for every soul re-  
deemed,  
A thousand lives were bartered.

The triumph not yet ours to en-  
joy,  
The legacy not all ours to squan-  
der  
While spirits of kin unmourned  
and unknown  
Among wind-sifted ashes still  
wander—  
While restless souls in search  
For K'riath Ha-maisim and  
peace,  
Honor bids us in honor unite  
And labor for growth and in-  
crease.

Ere we forget our slaughtered  
hordes  
Whose flesh still nurtures the  
earth,  
And succumb to rejoicing  
Forgetting the death-throes of  
rebirth—  
Sweep not yet all sorrow away  
While violence our freedom's  
suborning,  
Until the blood of our people  
stops staining our land  
The House of Israel is in mourn-  
ing.

Oh, there will come a day when  
we  
Shall rejoice in Zion's new glory,  
When we shall cast off sack-cloth  
and dust  
And memories of ages too gory—  
There will come a carefree day  
When great songs of inspiration  
Will rip the shroud from grieving  
souls  
In happy, blessed dedication.

Then shall we make acknowl-  
edgement  
To Him, Whose Name's exalted,  
And restore once more to Zion's  
name  
All honors long defaulted—  
And we shall raise her ancient  
banners  
Cleaned of blood and spoil,  
And unfurl the standards of  
righteousness  
O'er a consecrated Eretz Yisrael.

## NCRAC TO DISCUSS QUESTION OF CROSSFIRE, GENTLEMEN'S AGREEMENT

**Special**  
NEW YORK—The question of movies like "Crossfire" and "Gentlemen's Agreement" and other aspects of the motion picture industry as they relate to the civic-protective field will be discussed at the executive meeting of the National Community Relations Advisory Council next week.

The position of the American Jewish Committee is opposed to more movies of this type, while the American Jewish Congress and the ADL sees these pictures as having a beneficial effect on prejudice.

## Woman's Viewpoint

By Helen Cohen

THEY are always talking about how shrewd we Jewish people are with a dollar. If they only knew.

We spend good money to staff our synagogues with capable workers and an inspiring rabbi and then don't have sense enough to avail ourselves of their services but once a year.

★ ★ ★

INSTEAD of allocating the best seats in the synagogue (during the High Holidays) we ought to keep a record of Friday night attendance and reward the most faithful.

★ ★ ★

THE news that young women as well as men have been called up to fight in Palestine follows a natural pattern. Jewish women in Palestine have worked side by side with their men all the way through, and their efforts can never be fully acknowledged.

But here in America the women of Hadassah have done a yeomanlike job in their own way. All through the black years of the war they never faltered in their work of saving every possible child from Hitler's clutches, and during the past few years they have fought the diplomatic battle for a Jewish State along with their fellow Zionists.

In tribute to all these women, I invited Mrs. Samuel Halpern, National President of Hadassah, to take over the column this week. (Editor's Note: The column did not arrive by the deadline and will be printed next week.)

★ ★ ★

IN our Rabbi's speech of victory Friday night he carried through our analogy of the birth of a baby and a nation to a logical conclusion.

"When a baby or nation is born," declared Rabbi William Greenfield, "blood must be shed."

We can only pray that the birth will be a normal one with as little suffering as possible.

★ ★ ★

HOW is your trigger finger these days, ladies? The children brought home dreidels from Sunday school and by the end of the rainy afternoon I was back in perfect form, to the admiring glances of four pairs of eyes. There is no sense in throwing away opportunities to show our children how smart their mamas are.

★ ★ ★

IN the bulletin of a congregation which is temporarily without a rabbi, the president has a message for his fellow members, informing them that several rabbis will be their guests on successive Fridays, and urging them to attend, since they—the members—will have the final word in choosing their new spiritual leader.

An equally legitimate argument for the membership showing up in full force—but one which wouldn't be mentioned—is to make a good impression on the rabbi.

What rabbi with an ounce of self respect would accept a position with a temple, which he knows has a membership of—say—300, where only 50 people turn out to meet him?

You have to put on your company matters till you hook the guy. Then you can relax and get back into your once-a-year rut.



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## PROPER BACKGROUND PREVENTS CHILDREN MISSING CHRISTMAS

BY RUTH PALLER

TEMPLE K. A. M. in Chicago sponsored a panel discussion on the subject "Should Jewish Children Participate in Christian Festivals in Public Schools?"

George I. Wirpel reviewed the discussion for the K. A. M. News and we think you will be interested:

"Joseph Golan, opening our discussion, asks the parents: 'Should your child sing 'Silent Night,' 'Asleep in the Manger,' 'The Three Wise Men,' or just sit still and listen, or quietly leave? When the teacher asks your little daughter to take the role of the Virgin Mary in a Christmas play should she say, 'Yes, I'd love to,' or 'No, Mommy wouldn't like it,' or refuse altogether saying, 'We celebrate Chanukah, not Christmas.'"

"ANOTHER QUESTION to the parent: 'Your child associates with non-Jew as well as Jew in the public school. When your seven-year-old son's most ardent admirer, a Gentile, gives him a beautiful Christmas present, should he say, 'Thanks, Merry Christmas,' or just 'Thanks,' or 'I'm Jewish,' or should he get her a Christmas gift in return, or wait until her birthday to reciprocate; or send her a gift marked 'Happy Chanukah'? It is the parents who are responsible for the children's attitudes in the school. How will you, the parent, answer your child?"

"Howard Silberman fears that 'to deny Jewish children the right to engage in all school activities would set them apart from the other pupils. Jewish children accept the Christian festivals in a purely holiday spirit, without being touched by its religious implications. If

Judaism is practiced in the home, if Jewish ideals and ceremonies are part of a child's home environment, a child will not be influenced by observances of Christian holidays at school."

"Gabrielle Schour believes that 'the observance of Christian holidays in the schools is the entering wedge to the teaching of religion in the schools; we must register a protest against such celebrations, and we should not participate in them.'"

"WILL THE JEWISH child feel deprived if permitted to participate in these holidays? The answer depends on the kind of home the child has. If, instead of Christmas, our parents emphasized Chanukah with rich and colorful ceremonies, the golden glory of the lights, the tree-like majesty of the Menorah; the martyrdom of Hannah's seven sons, the valiant heroism of the Maccabees, the miracle of the holy oil, and the vast significance of the first fight for religious freedom, then to miss out on a Christian holiday will leave no scar, will create no complex about being different from the majority."

"Concluding, Howard Balkin says: 'We can take part in the Christian holiday celebrations only if the emphasis is on the cultural or literary level; if the emphasis is based on the religious aspect we not only should not participate, but we must protest that they have no place in the public schools. Let us remember that we are Jews; that for over a thousand years we have been trying not to be absorbed into Christianity. We have an obligation to ourselves and to our community to keep and carry on our sacred heritage.'"

## OUR FILM FOLK

Continued from preceding page

have as much money as people would have you believe. "Al," cracked his friend, "let's put it this way—if you were a squirrel, you'd have three rooms full of nuts."

And he wasn't kidding. Al's statement from Decca records has hit \$340,000 for this year! This includes over 1,000,000 albums of his oldies, from which he collects twenty cents per album, or two-and-a-half cents per side for eight sides. Rest of the revenue was derived from the smash sales of "Anniversary Song," etc.

Jolson's second album sold 500,000. "Anniversary" singly went 400,000 platters which is terrific since this was a hotly contested ballad. Guy Lombardo, on the same label, sold a half million and Dinah Shore on Columbia, was No. 2 with 600,000 disks.

★ ★ ★

Georgie Jessel who emceed the show at the annual dinner of the White House News Photographers last week, said he was glad to be back in Washington. "It is a great feeling of satisfaction," commented George, "to be brought to Washington to entertain, not to testify."

Bulk of the topical humor there was furnished by Jessel. When he introduced Andre Previn, 18-year-old MGM pianist contractee, he declared: "Fellows who play the piano go very far," a nifty gag appreciated by the President on the dais. Georgie also introduced one of Previn's numbers as "by Thomas; I mean Ambrose, not Parnell."

## Sisterhood Resolution Bars Friday Functions

SPECIAL NASHVILLE, Tenn.—The Sisterhood Board of the Vine Street Temple, here, whose Rabbi is Dr. Julius Mark, adopted unanimously a resolution asking its members not to hold social functions

on Friday night. The resolution read:

"Resolved that the membership of the Temple Sisterhood be requested to refrain from giving social functions, or accepting invitations thereto, on Friday evenings, since such a practice not only precludes their attendance at Temple worship, but prevents others from attending."

## BAKED



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## Why Males Got Duties Told By New Book

SPECIAL

NEW YORK—Why the obligation of Jewish observance devolves more fully on males than females is told by Rabbi Milton Steinberg in his recently published book, "Basic Judaism," Rabbi Steinberg wrote:

"This is due in part to the fact that Judaism had its beginning in the Orient.

Also, it represents a deliberate policy of the rabbis who, solicitous over woman's role as a home-maker, exempted her from "all positive precepts (as opposed to prohibitions) in which time constitutes a determining factor. In other words, she is relieved of all clock-bound commitments likely to interfere with her role as wife and mother."

The Southeastern regional office of the Anti-Defamation League of B'nai B'rith has received a grant from the Ashby Jones Memorial Fund, created by friends and admirers of the late Ashby Jones, Atlanta minister.

## Post Advertising Pays

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## What Foods These Morsels Be

★ ★ ★

INTERESTING ways to fix left over or cooked chicken are always welcome. So here are two more suggestions.

### CHICKEN POT PIE

1 four-pound chicken, stewed ¼ cup chicken fat  
5 small onions, boiled 3 tablespoons flour  
¾ cup green peas, boiled 2 cups chicken stock  
1 cup potato balls, boiled salt and pepper  
¾ cup diced carrots, boiled 2 egg yolks, beaten  
½ cup mushrooms, sautéed, pie dough  
if desired

Remove meat from chicken in as large pieces as possible. Invert a small cup in the center of a deep, greased baking dish, and surround it with the pieces of chicken. Mix together the cooked vegetables, and spread over the chicken. Over all pour a sauce made with remaining ingredients, and cover with a crust of pie dough, ¼ inch thick, pressing dough well over the edges of the baking dish. Make several slits in the crust to allow steam to escape. Bake in oven at 425 degrees until crust is done.

Make sauce as follows: Heat fat in frying pan, stir in the flour, and let cook, stirring constantly, until mixture is smooth and thickened. Season highly with salt and pepper. Beat egg yolks in a bowl, gradually add hot sauce, stirring constantly, so that yolks do not curdle. Pour over chicken and vegetables in baking dish.

### CHICKEN A LA KING

¼ cup chicken fat ¼ cup cooked green peas  
1 green pepper, chopped fine 1 pimiento, diced  
¾ cup sliced mushrooms salt and pepper  
¼ cup flour 2 egg yolks  
1 cup hot chicken stock 1 cup cold chicken stock  
2 cups cooked diced chicken

Heat fat in frying pan, add green pepper and mushrooms, and let cook until tender. Remove, and set aside. Stir flour into fat, and let cook until the mixture bubbles. Gradually add hot chicken stock and let simmer, stirring constantly, until mixture is smooth and thick. Add diced chicken, cooked green pepper, mushrooms, peas and pimiento, and salt and pepper. Heat thoroughly. Remove from fire. Beat egg yolks, mix with cold chicken stock, and add to chicken mixture. Stir well, and serve immediately.

### Recipe Of The Week

Mrs. Sidney Shane, 5402 Washington Blvd., Indianapolis, Ind.

### LEMON SHERBET CAKE

1 cup sugar ¼ tsp. salt  
5 whole eggs 1½ cups pastry flour  
2 tps. baking powder 1½ tsp. lemon extract  
Drop eggs and sugar in large bowl. Beat thoroughly. Add sifted ingredients and mix well. Bake in 2 8-inch layer pans. Line pan with wax paper. 325° for ¾ hour.

### LEMON FILLING

5 tbsps. corn starch 8 tbsps. lemon juice  
1½ cup sugar 2 eggs  
1 tsp. salt grated rind of 1 lemon  
2 cups boiling water  
Mix first three ingredients thoroughly, then add hot water while heating; when smooth, add remaining ingredients. Cook over slow flame or in double boiler until thick.

When cool use as filling between layers of cake and on top.

★ ★ ★

The Post will send one of Tina Lohman's famous cook books to each reader whose recipe is printed as "The Recipe of the Week."

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# The NATIONAL JEWISH POST

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## CALENDAR

Purim.....Fri., March 25  
Passover.....Sun., April 24, 25  
Shavuoth.....Mon., June 13, 14  
Tisha B'Ab.....Sun., Aug. 15  
(All holidays begin on the preceding evening at sundown).

Friday, December 12 1947

## The Editor's Chair.

I HAVE RUN into Phil Meyers, president of the Cincinnati Jewish Community Council, at more than one national convention, and have had occasion to talk to him both at his home and at his office. He's the type of person you like even when he says "no." But, what makes this comment at this time is a little paragraph in the American Israelite in connection with his choice as general chairman of the 1948 University of Cincinnati Alumni Association University Fund campaign:

"Mr. Meyers, a UC alumnus of 1922, is one of the few men ever to win four UC football letters; was chosen an end on 'all-Ohio' elevens in 1919-21, and, in a poll among UC alumni to select an all-time UC football team, was named the greatest end ever to play at that university."

Phil is treasurer of the Hebrew Union college also.

Which reminds me that Harry Schwartz, who was captain of the University of North Carolina football team while I was there is president of his temple in Charlotte, N. C.

I HEAR that Jr. Hadassah passed a strong resolution at its convention condemning Masada (Z.O.A. youth affiliate) for its decision to take in young women, but the news releases make no mention of this fact.

SOMEONE has sent me the following clipping from a Temple bulletin. I asked everyone around here what the point was, but finally gave it up. Perhaps the sender has in mind the train of thought that the speaker's subject should be "Orchids and the Jewish Problem." Anyway maybe you can do better with it:

"The November meeting of the Temple Sisterhood, preceded by a luncheon, will be held next Tuesday, November 4, 12:30 p. m., at the Temple Center. The program committee will bring Everest McCade, who will speak on 'Orchids.' Mr. McCade will illustrate his talk with a number of specimens of orchids that he will bring with him. There will be an orchid as a door prize; an orchid for the youngest Sisterhood member present, and an ing the funniest hat."

NO ONE seems to have mentioned it, and it should not be left unsaid. It's Rabbi Wise's prophecy, which he repeated a number of times that a Jewish State would be established in 1947.

I'M IN the minority so I guess I must be wrong, but I would say that the three Anglo-Jewish papers which printed an article entitled, "Universal Circumcision Urged as Health Measures," were

aiding the spread of a vicious, and not even subtle bit of anti-Semitic propaganda. I base this contention on the following paragraph from the article:

"Thru the ages the Jews have practiced universal circumcision at birth. Jews are acute, shrewd, and tho they love to gamble they know the odds in games, business, and love, and like them loaded their way. Jews tho they may be promiscuous in their own race, when they wander it is usually with the better type of Gentile woman. The occurrence of venereal disease is lower in Jews than in Gentiles and very much lower than in the Negro. This is because circumcision has given them a lower rate of infection even when exposed to venereal disease, and their shrewdness and knowledge of sex has also cut their infection rate. Also when infected their acuteness early puts them under medical care. Thus venereal disease has not been siphoned into the Jewish race generation after generation. Instead the rate has remained the same or decreased so that the chances of infection of Jews and Jewesses become less and less."

## THE COLUMN WITHOUT A NAME

THE TIRED Business Man—"I've been meaning to go to a Friday evening service, but I never seem to make it. Not that I don't want to go—I do, believe me. You don't have to sell me the services. Why don't I come to Synagogue once in a while? Can't really say. Never give much thought to it, I guess. I'm a busy man, you know. Business takes a lot out of me. No cinch to make a living these days—shortages, inferior materials. Kind of weighs a man down. Good idea to relax in the Synagogue once a week—must see about trying it. Don't worry, I'll get around to it. Nice talking to you—breaks up the routine!" (Well, do you ever see him at the service? "A nechtiger tag!")

The harrassed housewife—"You say you have a problem getting people to attend services? My 'kopvelitig' you shouldn't have! Help—that's what keeps us women away from the Synagogue these days—the lack of it I mean. You've no idea what it takes to keep a big house clean and look after the family. When evening comes, I'm tuckered out. Haven't the energy to stir—not even for a movie or mahjongg (do we spell it right?) with the girls. No question about the worthwhileness of the Friday evening service, but 'ich ken sich nicht zureisen'. Who can take care of a big house and have time and energy left for the Synagogue?" (Nu, let's open a domestic help agency!)

So! Everybody agrees it's important to go to services, but, like Mark Twain's weather, nobody does anything about it. Where lies the trouble? Are the excuses just pretexts? Aren't people sincere? They are—they assuredly are; the simple existence of our Synagogue institution proves that. We haven't found the answer yet—the trouble probably comes from a multiplicity of reasons. May we, however, respectfully submit for your consideration the following time-worn but timeless saws: "Hell is paved with good intentions — there's many a slip twixt the cup and the lip — the spirit is willing, but the flesh is weak." My father used to say, "When the shul is empty, it's because 'die yiddelach, zel spielen auf die fiedelach'."

Good Shabbas!—REUBEN SLO-NIM.

## The Council and the New Jewish State

NOW that a Jewish State has been proclaimed, undoubtedly there will be a revision in the aims of the American Council for Judaism. Obviously the Council will not want to work for the repeal of the UN decision, and although the organization will unquestionably not disband at this time, still a reorientation in its thinking is indicated.

Once before the Council refused to recognize history.

In the United States, the viewpoint of the Council was the viewpoint of a good part of American Jewry before Hitler and the holocaust that caused 6,000,000 Jewish deaths. American Jewry reacted normally to this horrible catastrophe and its thinking changed with the facts of history.

But not that of the Council.

Now again history has been written. The

position of the Jew, of all Jews, has changed since Nov. 29. The Council if it fails to recognize this fact and to incorporate it into its thinking will condemn itself to the same kind of inadequacy that rendered it impossible for it to have any real effect on the American Jewish community.

At one time the viewpoints of the American Jewish Committee and the American Council for Judaism were not too far apart. But the Committee made changes in accordance with the changed position of the Jew.

Let it be hoped, for the well-being of the American Jewish Community, that the Council, which up to this writing has not issued any statement on the declaration of a Jewish state, will consider well the new situation, and give careful thought to all the changed factors, before it takes any action.

## The Post Answers a Letter

THE letter in this issue charging that because The Post failed to editorialize on the rebirth of Zion or give adequate news coverage of the occasion can not go unanswered.

The editorial deliberately did not appear. Any old reader of The Post will notice that The Post does not avoid controversial issues, but it never comments unless it has something new to say or add.

The Post knew that the omission of an editorial on the subject of Zion's rebirth would be sure to cause comment, but it stuck to its guns. When The Post has something to say on the Jewish State it will say it, but cry hail, glory, that The Post will not do. For instance, the day before partition was voted, The Post carried an editorial on the subject, hoping for a great Jewish State, not just another one, and in editorial conference decided to let this editorial stand as its comment on the great event.

The letter-writer does not comment on the fact that more space was given to coverage of the American Jewish Conference (which is certainly insignificant compared to the declaration of a Jewish state) than to the UN decision, but that, The Post contends, is good newspaper judgment. All Post readers knew of the UN decision, had read it in their daily papers a full six days before, had heard it on the radio, and perhaps seen it in the movies. But the coverage of the Conference was not to be found in The New York Times, or even in the Jewish Telegraphic Agency newsletters,

or even in your local Anglo-Jewish paper.

For instance The Post hardly ever wasted its space condemning the Labor government for its criminal handling of the Palestine case. The Post did not hurl its bitter editorial barbs at Bevin's duplicity. The Post preferred to discuss a problem pertaining to the survival of American Judaism, or to criticize the civil-defense agencies, or to comment even on something of near significance, because in these instances The Post editorial might achieve something.

There are only two other points; one is that American Israel does not realize at this moment the significance of what has taken place. It will take several years, and perhaps even a generation before the Jews of the United States will actually incorporate into their thinking the idea that now there is a Jewish State, a nation alongside of the other nations of the world.

The other point is that The Post never claimed infallibility. When The Post gets good enough, this editor doesn't doubt that it will probably try to lay claim to that G-dlike attribute, but so far no one has ever seen The Post refuse to admit that it makes mistakes.

These things above all being true, the allegation is not warranted that The Post's editorial policy is not strong Zionist. In fact now that a Zionist victory has been achieved, it is almost inconceivable that any A-J newspaper would want to be or could possibly be anti-Zionist.

## Current Comment

From My Window I Watch Him. How Do I Know He Is A Rabbi? Asks the Editor of The Michigan Times, of Grand Rapids, in the Nov. 14 issue.—A Jewish Rabbi passed beneath my window to the North as has frequently been his wont of late. He is comparatively new in my neighborhood (Editor's Note: Rabbi Harry Essrig recently succeeded Rabbi Jerome Folkman in the pulpit of Temple Emanuel) and I do not even know his name. I have never met him or spoken to him.

"Then, how do you know he is a Jewish Rabbi?" you may ask.

I would reply that because on no other human being is the stamp of race, occupation, background and way of life more indelibly etched than on the face and in the mannerisms of a Jewish Rabbi. It has been my privilege to have known quite a number of Rabbis, some of them prominent in national affairs. To be sure, they do not all look alike nor do they all have a pronounced rabbinical resemblance. But in all of them there has been a common trace of leadership, of the teacher, the watcher, and counsellor and the guide.

And very properly is this true. The Rabbi and his identity are the gift of the ages. The Rabbi was among the first in human society to lead the people. Also, it truly may be said, he was among the first to preach to the people. The priesthood, as a profession, is older than the rabbinate because there were priests in human society before there was a universal belief in the existence of One God, as witness the priests of Egypt, Sumer, Akkad and India. But these were not priests for or of the people. They were priests to gods only, strange and often demon gods. What they knew they usually tried to keep secret from the people.

The word "rabbi," meaning master, lord, counsellor, interpreter of law, seems to be of ancient Arabic origin. There is a long and complicated story back of the word itself which I am not learned enough to relate here. I am impressed by the rabbinical stamp, the lofty mark of the ages and the inviting speculation it offers as to the beginning of the worship of One God.

I think, in view of that fact, that every Jewish Rabbi has the right to look distinguished, to look like a teacher and a leader, as does the Rabbi who passes beneath my window.

From whence did the Hebrew Rabbi get his inheritance? I have an idea he got his inspiration from a very authoritative source, from the heavens at night—he was a product of the pastoral life—from the great desert plains, the rugged mountain slopes and the lofty plateaus within the surrounding Arabia and Mesopotamia. He could not have received his inspiration from any other hand than that of the Great Architect and Father of all things. There is something resplendent in the story of the Rabbi—great vistas of time, profound knowledge of men, his virtues and shortcomings, and faith in himself as a chosen leader. There are the great marks in the countenance of the Jewish Rabbi by which you cannot mistake him for being other than what he is, "a priest of the most high."

The Rabbi who often passes beneath my window has all the identifying marks of one whom it has taken millenia to mould and centuries to be appreciated. I wish him well in all his undertakings for he has a deserving background and—come to think of it—a kind and understanding face.



Letters should be brief and to the point, and written on one side of the page only.

# Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post Box 1633 Indianapolis, Ind.

## ABANDON SHEKEL DRIVE AT ONCE, ADVICE OF BROOKLYN ZIONIST HEAD

TO—  
DR. ABBA HILLEL SILVER  
DR. EMANUEL NEUMANN  
BARUCH ZUCKERMAN  
LEON GELLMAN  
MRS. SAMUEL W. HALPRIN  
MEIR GROSSMAN

RESPECTFULLY SUBMIT FOR EARNEST CONSIDERATION ABANDONING SHEKEL DRIVE WHICH WILL COMPLETELY ABSORB ZIONIST MANPOWER AND ENERGY FOR NEXT TWO MONTHS. SERIOUSNESS OF THE HOUR AND DEVELOPMENTS IN ERETZ ISRAEL DEMAND REORIENTATION OF ZIONIST MOVEMENT AND THAT IT BE GEARED TOWARDS ACTUAL STRENGTHENING OF THE YISHUV. PROJECTS OF COLONIZATION AND INDUSTRIALIZATION OF DIRECT AND LASTING BENEFIT TO THE NEW JEWISH STATE MAKING POSSIBLE ITS DEVELOPMENT AND ITS CAPACITY TO ABSORB ONE QUARTER OF A MILLION OF OUR PEOPLE WITHIN NEXT THREE TO FOUR YEARS SHOULD NOW BECOME FOREMOST TASK OF AMERICAN ZIONISTS. A POWERFULLY BACKED CAMPAIGN FOR PURCHASE EXTENSIVE AREAS OF LAND ON WHICH TO SETTLE OUR PEOPLE IS DESPERATELY URGENT. LANDHOLDINGS OF JEWISH NATIONAL FUND IN THE FACE OF GREATEST OPPORTUNITY AND GRAVE RESPONSIBILITY TOTALLY INADEQUATE TO PROVIDE HOME FOR ALL OUR SORELY TRIED PEOPLE AND FOR SUSTAINED LARGE SCALE IMMIGRATION. LET US NOT PRESENT TO THE WORLD IN TIME TO COME THE SORDID SPECTACLE THAT JEWISH GOVERNMENT MUST LIMIT

IMMIGRATION INTO ERETZ ISRAEL NOW THAT WE HAVE WRESTED RECOGNITION OF RIGHT OF JEWS TO COME AND LIVE IN ERETZ ISRAEL FROM THE NATIONS OF THE WORLD. SHEKEL FOR PURPOSES AS ORIGINALLY CONCEIVED HAS OUTLIVED ITS MEANING. SHEKEL SALE NOW TO JEWS NOT ENROLLED IN ORGANIZED ZIONIST PARTIES WILL MERELY SERVE TO STRENGTHEN POLITICAL PARTIES IN GALUT FOR ZIONIST INTERNAL POLITICAL PURPOSES. THE FIVE HUNDRED THOUSAND AND MORE ENROLLED ZIONISTS OF ALL PARTIES ARE SHEKEL-HOLDERS ON BASIS OF THEIR MEMBERSHIP. THEY OFFER SUFFICIENT BASIS FOR ADEQUATE PROPORTIONAL REPRESENTATION OF ALL PARTIES AT COMING WORLD ZIONIST CONGRESS. EARNESTLY CALL ON LEADERS OF ALL PARTIES TO RISE TO THE GRAVENESS OF THE HOUR TO SUBORDINATE PARTY INTERESTS ABANDON CAMPAIGN FOR SALE OF SHEKOLIM AND TO CHANNEL INSTEAD ALL ENERGY INTO CONSTRUCTIVE EFFORTS WHICH ARE OF IMMEDIATE AND LONGLASTING BENEFIT TO YISHUV. WHILE OUR GALANT MEN AND WOMEN IN YISHUV ARE MANNING THE RAMPARTS OF ISRAEL'S FORTRESS AND DIE SO THAT ISRAEL MAY LIVE AMERICAN ZIONISTS CANNOT FRITTER AWAY ENERGY TIME AND MONEY JOCKEYING FOR INTERNAL POLITICAL ADVANTAGES.

ARNO WRAZLOWSKY  
PRESIDENT  
BRANDEIS ZIONIST DISTRICT  
BROOKLYN, N. Y.

## 'Post' Irresponsible, Neumann At Dinner

EDITOR,  
NATIONAL JEWISH POST,  
AMAZED OVER IRRESPONSIBLE REPORTING YOUR ISSUE DEC. 6. DR. NEUMANN WAS PRESENT AT WEIZMANN DINNER. I SHOULD KNOW SINCE I SAT NEXT TO HIM. DR. WEIZMANN WAS INVITED TO BALFOUR DINNER BY DR. NEUMANN PERSONALLY. PRESIDENT OF Z.O.A. RECEIVED TELEGRAM FROM WEIZMANN EXPRESSING REGRETS HIS INABILITY TO ATTEND. WHY DON'T YOU CHECK FACTS MORE DILIGENTLY BEFORE DISSEMINATING INACCURATE AND MISLEADING INFORMATION THUS CONTRIBUTING TO DISUNITING OUR MOVEMENT.

ALEXANDER FALCON  
HOTEL WESTLEY  
NEW YORK CITY

tell the Goyim that the Jewish State means "duel citizenship," which means a fight between loyalty to the United States—God bless her—and Eretz Yisrael. Have you ever heard of the little boy who was told not to push beans up his nose by his papa and his mamma? In the same way, if we put notions into the Goyische Kopf, they will need the doctor and so will we. Some day, I pray you should have a head line—"American Council for Judaism Dissolves." Some people don't know when they are dead, or that they even shouldn't have been born, but when it comes to lessing, don't go lessing Palestine; turn your lessing somewhere else.

Maybe in your Post of Dec. 12, you will have good headlines and editorials. But, Mr. Gabriel M. Cohen, you missed the boat. And talking about boats, perhaps you remember that great Zaddik, Waldo Frank, who talks about Jews who try to fight great Jewish causes. They are like a man on a big ocean liner. He may walk on board in the direction different from the boat, but he is still carried along by it. The same goes for you. But perhaps now that the whole story is in, what a Geschrei you are going to give on your TRUMPET, Mr. Gabriel M. Cohen. I am waiting to see!

Your for the headlines of Zion,  
DE WITT PIERPONT CANISIUS  
New York, N. Y.  
(See editorial this issue)

Southern Judaeans from eight states will gather in Birmingham, Ala. from December 25-28 to take part in the region's first Winter Conclave in many years.

## HILLEL DIRECTOR AGREES WITH JOSPE; NOW EACH GROUP SPONSORS OWN AFFAIRS

Editor, National Jewish Post:  
Dr. Alfred Jospe's fine analysis of existent unilateral Jewish interfaith endeavor deserves much commendation, for he has recorded publicly the feelings which many rabbis and religious lay leaders have been experiencing for some time. Many of our rabbis, particularly in the smaller communities where they are expected by local synagogue and temple patronage and established custom to devote a great deal of indeed not most of their time and energy serving as ambassadors of good will, have long felt the futility and unsalability of "Professional" brotherhood. Privately, their honest opinions are expressed. Publicly, they follow the dictum "Al tagidu b'gas" lest ill-feeling in the relationship between rabbi and congregation be the consequence and lest the rabbi be charged with dereliction of

## MR. TEITELBAUM BLAMES B'NAI B'RITH; SEES BATTLE ONLY TEMPORARILY LOST

Editor, National Jewish Post,  
American Jewry once again fails in its objective to create an all-inclusive, democratically-constituted body, empowered to speak and act for the Jews of America. In this respect, no one is to blame but ourselves. We were led to believe that the report and recommendations of the committee on organization was the only thing that will be acceptable to the national Jewish organization.

A new gentlemen's agreement between the leaders of the national Jewish organizations has again been consummated. Once again an agreement was entered into to accept the report of the committee on future organization to perpetuate a non-binding conference with its competitive defense and relief agencies, instead of a binding, democratic assembly, which would be the collective voice of American Israel.

We can take some satisfaction in the thought that we have in the main surrendered to one man, Mr. Frank Goldman, the president of the B'nai B'rith, who it was rumored, used his organization as a big stick to scare the committee on future organization with the threat that unless his group remained autonomous that the B'nai B'rith in all probability would not join. He opposed every movement that had the slightest semblance of delegating power to all—an inclusive, democratic agency. He consistently pointed to a resolution arrived at at the last session of the Conference, held in Cleveland, over a year ago, which in part stated that the Interim Committee was empowered to explore the possibilities to create an organization in consultation and agreement with the national Jewish organizations. He hung his hat on the words "agreement with national organizations."

In this respect he repeated the words of the late Henry Monsky, by insisting upon the creation of an ineffective organization, just as Mr. Monsky did, by pointing to the Pittsburgh Agreement, arrived at over four years ago, at which time the scope of the American Jewish Conference was limited to post-war and Palestine and excluded the American scene.

And so, Mr. Goldman, too, argued for the continuation of an ineffective Conference with its competing defense organizations, in order that his Anti-Defamation League may retain its autonomy. Mr. Goldman pointed to the experts employed by the Anti-Defamation League, which he main-

tained had the know-how for combating anti-Semitism, and therefore was not willing to be accountable to any over-all organization for decisions that may be imposed by this new agency upon his organization.

It is important to note that the American Jewish Congress, whose record in the field of defense of Jewish rights here and abroad is well established, and also employs experts, was willing to merge its identity within the newly-created organization and be bound by the decisions and judgment of such organization.

Every progressive step taken by the American Jewish Congress or any amendments submitted by the Congress which would give the new organization the power to speak and act and be accountable to, or be bound by the decisions of the new organization, was in each instance vigorously opposed by the head of the B'nai B'rith.

The present battle for a binding, democratic Assembly is temporarily lost, but American Jewry must know why it was lost, and who is to blame, in order to make sure that we can meet this challenge at the next session of the American Jewish Conference.

You will no doubt receive reports from many quarters that we have made a good beginning. We have made the same beginning four years ago. We have not progressed since, because we have again and again compromised by continuing a consultative conference instead of a binding assembly.

Mark what I say that any attempt in the future at changing the structure of this organization from a non-binding conference to a binding Assembly will again be vigorously opposed. It was opposed by Monsky. It is opposed by Goldman. It will continue to be opposed by Goldman, or his successor in office.

There is but one force that can correct this travesty of democratic union. This is the collective will of an informed Jewish public opinion. We must determine to bring the obdurate leadership to justice and to bow to the will of the people.

The force opposing democracy won an easy victory because the delegates who assembled at Chicago came determined that the Conference must not die. It should be continued at all costs. The delegates were influenced in this by the report and recommendations of the committee on future organization, which stated time and again that while the plan was far from being perfect, it was the best that could be agreed upon with the leaders of the national organizations.

The time must come, and I hope it is not far distant when we must challenge the entrenched leadership and meet that challenge with courage and determination. No leader of any organization can oppose the collective will of American Jewry, if we forwarn such leaders that unless they come in and be bound by the democratic process, American Jewry will withhold its moral and financial support from their organizations. It is a foregone conclusion that no organization, large, or small can survive without the support of our people.

I. TEITELBAUM  
New York

understanding, or all together. I am not prepared at this time to say. Yet, it is true, and experience has shown that these factors en-

(Continued on next page)

## WHY DIDN'T POST GIVE ZION BIRTH ADEQUATE DISPLAY? READER DEMANDS

Editor, National Jewish Post,  
With a name like Gabriel, I thought you should have a TRUMPET, but after reading your paper of Dec. 5, I became afraid the SATAN got in like he does on Yom Kippur when the Cantor can't blow the Shofar, even if he gets red in the face, like a persimmon or even a pomegranate. Then I saw your middle initial is M, and I think to myself it stands for "Maybe". Maybe your TRUMPET is only a tin whistle that don't give out even a little whisper.

Why, Mr. Editor, should I get Be-rogez? I, who have been, still am, and expect to go on being, a venerable reader of your esteemed Post. I say to myself this paper could become a Red, White and Blue twin to the "London Jewish Chronicle" which my good friend (except that I don't like his accent) Bromleigh Lott-Keyes sends me when his cousin, Neville, gets hold of an extra copy. But what happens? I am Be-Rogez because it was not a Saturday night Hasunah that took place at the United Nations on November 29, which should go inside the society columns of the Yiddishe Gazette, like it was something that didn't count, which it did.

I look on the Editorial page for a TRUMPET blast by GABRIEL of Indianapolis. No editorial! I see on the front page something about "Haganah Repels Arabs; Many Dead, Toll Mounts," and in small type something about a Simhah in Eretz, Lake Success.

No headlines about something that hasn't happened since 2485 years, which is the Redemption of Zion! Everybody says Mazaltov. People dance in the streets! Meetings so crowded they have to call out the riot squads.

The big newspapers have big, black headlines, and even The American Israelite which no one would ever accuse of trying to stop anyone from throwing rocks at Zionism, has headlines way across the entire page one. The radio broadcasts of the Palestine vote are re-broadcast by NBC, and Goyische speakers in Jewish pulpits congratulate the congregations.

But no headlines and no editorial in The Post. Maybe if it had been a football game with the score 33 to 13, in which some Jewish boys of the Gimel Bite-a-Pi had made some touchdowns, you would have given it headlines and an editorial. But a little, measly thing such as the Restoration of Zion—who cares?—don't rate headlines or an editorial.

Mr. Gabriel-Minus-Your-Trumpet, maybe you are lessing this on purpose? Can it be possible that you are "neutral" because you say this is kosher journalism? Let me remind you, Mr. G. M. C., that once a Hamor, which is a donkey, couldn't make up his mind between two bales of hay, both of which were as nice as the other one—and what happened? He starved to death!... I hope you are not going to help those fellows who are trying to



## Jews in Sports

(Copyright 1946 J. L. A. Inc.)

By HASKELL COHEN



THE basket ball season has hardly gotten under way, but we have already heard loud overtones of an incident similar to the Wyoming affair of last year. City College, whose squad is manned by Jewish and Negro boys, always seems to get it in the neck. Opening their current campaign, the Lavendar five took on a strong American U. aggregation from Washington, D. C. The game was a corker for the most part with American U. a leader until late in the final minutes when fresh City reserves ran them into the boards.

There is something about the fast pace of basketball that brings out the primitive in competitors. We are given to understand that the Southern quintet goaded the City players with the same brand of talk that resulted in barring Wyoming from future Garden appearances under the coaching aegis of Everett Shelton. American's unsportsmanlike conduct marks the third year in succession that visiting teams have been accused of anti-Semitic and anti-Negro talk.

Most New York college fives have taken cognizance of the vicious baiting that exists in Buffalo. Consequently N.Y.U. and L.I.U. are not making their annual trips to the upstate city.

★ ★ ★

City College looms as the best of New York City College fives with N.Y.U. as a possible contender for local and national honors if and when the boys show they can play together. Last year the Violets were rated high due to the presence of Sid Tannenbaum on the team. Somehow Tannenbaum's presence didn't help the school cause overly much. In fact the reverse was true. It seems that Sid and Coach Jake Cann didn't hit it off—to the eventual harm of the team. N.Y.U. has a vet five built around Adolph Schayes, Don Forman, and Ray Lump. It's conceivable this club can click and develop into the contender expected of last winter's squad. Jake Yarmush, a former Yeshivah "bocher," is a member of the squad and shows great promise. He has informed Coach Cann he will not play any Friday night games because he observes the Sabbath. Cann says he will go along with the boy since he is good enough to make the team and Cann isn't one to overlook a good prospect even if it does work an occasional hardship on the team.

★ ★ ★

Tannenbaum, who can be as good as he wants on the court, is reported to have passed up an \$8,500 contract with Minneapolis because the team owners couldn't provide an apartment for him. The best the owners could do was a hotel room for Sid and his wife. Consequently Tannenbaum has been barred from organized pro basketball. He is performing for the Jersey City Reds in the American League. In a way it is too bad Sid didn't join the Minneapolis five for together with all-Americans George Mikan and Jim Pollard he might have teamed to form one of the best quintets in present day basketball.

★ ★ ★

Doc Carlson, veteran mentor at the University of Pittsburgh, is looking forward to some classy floorwork from Mort Lehner. Doc tells us that Morty is one of the many boys attending Pitt in recent years who didn't play much high school ball. Pitt's leader last winter, Nate Apple, was another player who developed more in college than in high school ball.

★ ★ ★

Marty Glickman, former Syracuse track and football star, is rapidly developing into the best basketball broadcaster in the nation. Marty handles the games at Madison Square Garden and does a terrific job. He is on the ball and the play at all times and knows the game intimately. You don't realize how good he is until you hear another announcer work the sport.

★ ★ ★

Adolph Schayes, 19-year-old senior on the N.Y.U. team, has bloomed out to a height of 6'7". Last winter he measured 6'5½". By the time he gets into pro ball he should be full grown.

## POSITIONS

### Young Mechanical Engineer

M. S. Degree—3½ yrs. experience with research organization, desires contact for engineering work in Palestine. Knows some Hebrew. Salary unimportant. Address Dept. EN, c/o Jewish Post, P. O. Box 1633, Indianapolis 6, Ind.

### Zionist Youth Director

Large Eastern seaboard Zionist district wants topnotch director of Zionist Youth Activities. Must be thoroughly experienced in comparable work with strong Zionist background combined with an engaging personality and unusual organizing ability. Excellent opportunity to develop an expanded Zionist Youth Program. Salary commensurate with ability of outstanding person. All replies confidential. Send personal qualifications to Dept. J, Box 1633, c/o Jewish Post, Indianapolis, Ind.

### Executive Secretary Administrative Asst.

Alert, resourceful and responsible woman desires interesting opportunity in New York City where top administrative experience in educational and organizational fields will be assets. Demonstrated ability in office management, personnel and publicity. Write Dept. ES, Box 1633, Indianapolis, Ind.

### Telephone Sales People

Good Openings. Permanent 5-day weekweek. Call HARRISON 9850 in Chicago.

### Housekeeper

Recently-widowed Jewish man, 48, wants middle aged Jewish woman to care for home, make home for herself. One adult son in family. Will pay travel expense. Grand opportunity and home for life for right woman. References: Rabbi M. M. Goodman or Rabbi Leo Stillman, Knoxville, Tenn. Write Nathan Barnett, 215 S. Gay St., Knoxville, Tenn.

### Agrees With Jospe

Continued from preceding page

ter strongly into the efforts expended by Jewish students.

My own reactions to the inefficacy of one-sided interfaith activity have caused me to assume a different perspective in my relations with interfaith groups. It is my sincere belief, and the University Religious Council on our campus has accepted its truth, that interfaith work can bear little fruit unless there is first a strong, solid foundation upon which to build interfaith aims. That is, intra-faith endeavor; not only by and for the Jewish group, in which I am naturally more interested, but in every group, for only by a deeper understanding of one's own religious denomination can one hope to appreciate another faith. In other words, interfaith work through intrafaith recognition. This policy which I have caused to be inserted in the preamble of the URC constitution has taken shape in concrete form. It is not an insignificant phrase buried in verbiage. Permit me to cite a few examples.

Last year, the URC sponsored a series of programs under the theme Music of the Faiths. Not one over-all program was sponsored by the council, but a series of three separate events, each entitled A Festival of (Jewish, Catholic, or Protestant as the case was) Music was held. Each major denomination was charged with the responsibility for the arranging and carrying out of its own program under the supervision of the council. The printed program of all three was of one format, the only difference being the particular program to be presented. The programs were marked with success both in the numbers of students of all faiths who were attracted to the programs and the favorable acceptance of the programs by students and faculty.

Another example of the policy was the recent membership campaign which the Council led on campus. At the beginning of the semester, a proclamation was issued by the group calling upon each and every student at the university to affiliate himself or herself with his or her own religious denomination. In the large recreation hall, tables were set up by each (and all) group with appropriate poster, etc. Most of the effort involved was shouldered by the non-Jewish representatives on the council. Reports have indicated that each denomination attributing success to this program increased its membership by at least 25 per cent.

Only last week an important change took place on campus. Every year at this season, the university holds a University Christmas Party. At the instigation and initiative of the sponsoring agency which was composed only of non-Jews, the affair was changed to the University Holiday Party in order that the Jewish students on campus might be invited to participate. At their suggestion, we will have Palestinian folk-dancing and Chanukah singing. Though Christmas-Chanukah programs are not always equalized in content, the fact that the affair was given a general name and, more particularly, that it was altered at the behest of the majority group, to include participation of the minority, augurs well for more fruitful interfaith service. It marks a step forward in the right and in a more sound and healthy direction.

Sincerely yours,

RABBI ALEX J. GOLDMAN

Director  
Temple University  
Hillel Foundation

The American Jewish Historical Society's 46th annual meeting will be held in Philadelphia, Feb. 21 and 22.

## A People Gone Astray

## Sunday School Totally Inadequate Abolish It, Rabbi Declares

By RABBI MAURICE A. LAZOWICK

THAT JEWISH education is in an exceedingly bad way no honest educator and no realist can deny. Vast masses of our people have become total strangers to that rich and inspiring heritage which has kept us a unified and spiritually satisfied entity throughout the ages. This growing ignorance has more than proven its ugly existence by the appalling divisiveness in Jewish life today and the shocking lack of many of our leaders' ability to properly evaluate those ideals and institutions which could add life, dignity and inspiration to Jewry today.

The very fact that many Jews feel that belonging to some fraternal organization obviates the need for belonging to a synagogue; that the need for Jewish education can be adequately met by Sunday school instruction and that loyalty to and love of Jewish ceremonial observances are no longer necessities in a modern, scientific world, are ample evidence of a people not only gone spiritually astray, but too listless and too lethargic to persist in groping for a solution to the problem of how to reconcile constructive spiritual Jewish living in a non-Jewish, materialistic environment.

Although there are a few Jewish educators and rabbis who have become so alarmed by this tragedy about to engulf our way of life and who have been straining all their resources to acquaint their co-religionists of this impending disaster, they are too few in numbers to do much good and have literally been "voices crying in the wilderness." All the aid they have received consisted of friendly nods and cheerful words from many spiritual leaders who ought to have taken the lead in this titanic battle to turn the tide of ignorance and indifference.

LET US TAKE the case of the Sunday school to illustrate what we mean. There is hardly a rabbi in the country genuinely interested in Jewish education who can give the Sunday school no more credit than that it is, at best, a salve for the uneasy consciences of parents who still, in some nebulous way, feel that their children ought to know something of the history and traditions of their people. Not only is the Sunday school totally inadequate and completely misleading, but it is becoming a positive menace to Jewish education as a whole. Why should we send our children to a daily Hebrew school, many parents reason, when we can send them for eight months of the year to a Sunday school for an hour or two where the poor child will not have to endure the hardships of long hours and tedious studies in a Talmud Torah, which is, incidentally, much more expensive than the day-a-week school.

The tendency in today's Jewish educational circles is to utilize more and more of the child's leisure time—that is—time not taken up by the public schools—for inculcating a love for and understanding of things Jewish in the heart of the child. Camp Atid has taken the child of pre-school age for religious instruction and is meeting with a success which more than proved the soundness of the idea. Camp Ramah and other religious camps are utilizing the child's summer vacation for the same purpose.

Why not utilize Saturday and Sunday mornings, leisure days for the child, for a more solid Jewish education? The average Talmud Torah child receives about four hours of Hebrew instruction a week. At one stroke, these hours could be better than doubled with a proportionate gain in the child's chances of acquiring a more adequate religious training. To make it easier for the pupil, he could be induced to attend Monday and Wednesday for two hours each, Saturday morning for two hours, and Sunday morning for three hours—a total of nine good hours.

MANY honest rabbis and teachers have condemned the Sunday school privately. The head of the Rabbinical Assembly of America, Dr. Israel Goldman, has, very recently, at the last convention of that body in New York City, unburdened himself of a scorching denunciation of the whole Sunday school idea. But few have picked up his cudgel or encouraged him in his battle against this menace. Many spiritual leaders fear a loss of membership if the Sunday school were abolished, as it unquestionably ought to be. Some fear to press the idea in their own Temples for fear that neighboring institutions would refuse to follow suit. Many fear a loss of income to their institutions and some loss of prestige.

But these fears, we feel, are groundless. The first rabbi and temple who take an adamant stand against the Sunday school will not only win the respect of thinking Jews, but their undying gratitude. It would be a very healthy thing and more conducive to success were all the rabbis of a neighborhood to take a concerted stand in this matter. Even from a financial standpoint it wouldn't be so bad. The money spent on Sunday school teachers, many of whom are not adequately trained for even that kind of watered-down education, could easily be used to add a teacher or two to the regular Hebrew school staff.

WHEN the parents, even the tenderest of them, realize that it is a choice between a real and honest education and almost nothing, the vast majority are bound to fall in line. It is time that all educators wake up to the fact that they are leaders in the community, and that swimming with the current is not the best way to gain the esteem of their constituents. The Sunday school must go and go now. Its shadow must be banned from ever darkening the door of Jewish education again. Let us cease to prescribe pills, salves, lotions and potions to our spiritually sick people. Let us tell them the truth and tell it now. The Sunday school is creating more and more ignorant Jews and it must be done away with at once. Let us relegate it to the limbo of other unsuccessful and forgotten short-cuts to Jewish education. Let us purge ourselves of this perilous palliation before it is too late. The Sunday school has been weighed and found woefully wanting. Let us go back, and that quickly, to the daily school, lest we irrevocably lose our children and our future.



The Guide Post

A GUIDE OR AID FOR USE OF THE POST

By DR. GERSHON GELBART

**Ashamed to Be a Jew**

SOMETIMES I am ashamed to be a Jew," a young man, whom I consider one of the finest persons I have ever known, told me the other day. On closer questioning it turned out that his statement was prompted by a local incident. A man, long prominent in the community, had recently made the headlines in a rather unpleasant connection. And this man happened to be a Jew. My young friend felt that the disgrace attached to every Jew in the community.

I tried to point out to him that Jews as a group of people are no better and no worse than any other group. We all have our share of saints and crooks, our geniuses and morons, our civic leaders and slackers, our enlightened men and our ignoramuses. There has been a tendency, it is true—in some quarters—to try and claim every celebrity with a Jewish sounding name as a member of the Jewish group. At one time, for example, Jackie Coogan and George M. Cohan were such unwitting candidates. This attitude is bound to boomerang, of course, in the event of unsavory publicity attaching to names normally identified with the Jewish group.

I told my friend that we need not feel guilty for the antisocial acts of some Jews, any more than we, as Americans, need be weighted down with a sense of shame because the assassin of Abraham Lincoln was an American, or because a U. S. Secretary of the Interior was sent to jail, or a high-ranking Air Force officer is accused of war profiteering. What the oft-quoted saying, "Is-raelites are accountable for each other" really means is that we are all of us charged with the responsibility of helping one another.

In this sense we may indeed be responsible for the behavior of some of us. But the question that should be asked is not, Is the person a Jew? but rather, "What did the Jewish community do to instill in him the ideals of Judaism?"

And by the way, to be quite fair, perhaps you ought to stop and ask yourself: How about yourself? Are you always acting in conformity with the teachings of your religion?

★ ★ ★

**The Question of a Name**

THE decision of the UN Assembly on the subject of Palestine has given rise, among other things, to a great deal of speculation as to the name to be given to the Jewish State. It is generally agreed that the name "Palestine" will be dropped. The word actually is an anachronism for it means the land of the Philistines. Rabbi Stephen S. Wise has suggested "Judea," but the territory of the Jewish State is to include very little of the original Judea. A more likely possibility is "Eretz Israel." Already under the mandate this name has been used officially in a supplementary fashion, besides being the one used by the Yishuv itself. If you will look at a Palestine postage stamp, you will notice the initials Aleph and Yod in parentheses after the Hebrew word "Palestine." These initials stand, of course, for Eretz Israel. European Jewry already refers to it as "Eretz" for short.

★ ★ ★

**This Week's Sidrah**

THE elevation of Joseph to the post of vice-roy of Egypt, related in the Sidrah "Mikketz" (Genesis 41:1-44:17), brings to mind other Jews throughout history who similarly were honored by non-Jewish governments. According to the Book of Esther, Mordecai was made vice-roy of the Persian empire. Recent years furnish several notable examples. Lord Reading was appointed vice-roy of India in 1921, and Sir Isaac Isaacs was made governor-general of Australia in 1930. Our own government bestowed a similar honor on Ernest Gruening who has been governor of Alaska since 1939.

★ ★ ★

**Can You Answer These?**

1. Professor Solomon Zeitlin draws an interesting parallel between Judea in Roman times and the conquered European countries under the Nazis. What important Jewish-Christian problem is illuminated by his discussion? (Lewis on Books).

2. Maimonides was one of the greatest Jewish scholars and thinkers of all times and his writings have exercised a tremendous influence on Jewish history. Indeed it has been said that "since Moses (Rabbeinu) till Moses (Maimonides) there was no one like Moses." The discovery of a hitherto unknown manuscript of his is, therefore, an important event. What part has been played in its discovery and publication by (a) Solomon Schechter, (b) Saul Lieberman, (c) the Cairo Geniza (Geniza), (d) Cambridge University, (e) Jewish Theological Seminary of America?

3. The Christmas season gives rise annually to an important problem in the public schools. How is Rock Island, Illinois, coping with it this year?

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THE JUNIOR POST

RUTH PALLER, Editor

Letter Box and Pen Pals

Ruth Fischel, 613 Elm Heights, New Castle, Ind. age 11, sends two jokes for our JOKE AND PUZZLE CORNER. She would like pen pals who collect stamps. She enjoys swimming, skating, and reading as well.

Barbara Mandel, 2645 Monterey Avenue, Detroit 6, Mich., a long time member is looking for pen pals, boys and girls, aged 13 to 16. She likes singing, dancing, bike riding, and hikes, and plays the piano. She promises to reply promptly to all of you who write to her. The quickest way to secure many pen pals is to write first. Just pick out names from this column and write. You will surely receive replies.

Alexander Graubart, 4852 N. Lawndale Ave., Chicago 25, Ill. We are passing along your suggestion about ads to the make-up department of the paper. We want to devote more space to puzzles and games but are depending upon you and the other members of the board for that material. Send in puzzles and games and jokes, and get your friends to help.

Arlene Colbert, 2635 Elmhurst, Detroit 6, Mich., age 14, wants new pen pals. She and Barbara Mandel are friends, and she too enjoys singing, dancing bike-riding and hiking.

Fund For Raymonde

Ohev Sholem Sunday School, 949 10th Avenue, Huntington, W. Va., sent \$15.00 for the support of Raymonde. Your school is one of our loyal supporters. Many thanks to all of you and to Miss Phyllis Tobin your treasurer who sent the check for you. Mrs. I. Cohen, Louisville, Ky., sent \$3.00. Mrs. Cohen helps our fund regularly too, and we are glad to hear from her again.

Still needed to complete the \$180.00 pledged is \$121.00.

If any of you would like to send a toy or piece of clothing as a Chanukah gift, you may sent it to Foster Parents Plan for War Children, 122 East 34th St., New York 16. Mark your package for Raymonde Ivankovtizer No. 7310.

Game and Joke Corner

HAPPY CHANUKAH

One child stands before the group and suggests in pantomime something he wants for Chanukah. When a player guesses correctly, the first child nods and says, "Happy Chanukah." The two change places and the game continues.

DO YOU KNOW ME?

My first is in candle but not in light

My second's in shine and also in bright,

My third is in laughter and also in tears

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Age \_\_\_\_\_ December 12, 1947

Please use a separate sheet of paper to tell about your hobbies and interests.

Send to Ruth Paller, 5610 Carrollton, Indianapolis, Ind.

Dear Boys and Girls:

WOULD you believe that a poem would change the constitution of a country? We read an article in the Young Judean Magazine by James Aldredge which says that very thing happened in Norway, a little over a hundred years ago.

At that time Norway had a clause in its Constitution which forbade Jews to live in the land.

There was much bitter feeling among the Norwegians about the clause. Some, like the Nazis, upheld it. But among the fair-minded citizens it was felt that the rule was cruel and wrong.

Among the thoughtful men was a great poet, Henrik Wergeland. He hated oppression and used his pen boldly in behalf of the persecuted. It made him angry to see that his countrymen who were against the unfair rule did nothing to get rid of it. And so he wrote the poem, "Juleaften."

The title means "Christmas Eve." It is the story of Peddler Jacob, an old Jewish man, who is traveling with his pack from Sweden into Norway. A blizzard is raging, but Peddler Jacob goes on because he knows that the peasant girls are waiting for him

in order to buy their holiday finery, and he does not want to disappoint them.

ALL AT ONCE, Peddler Jacob thinks he hears a cry. He can hardly believe his ears but the cry comes again and he follows it to the forest which looms ahead of him in the storm.

There comes a lull in the storm—almost as if it were catching its breath—and Peddler Jacobs falls on his knees to listen. He breathes a prayer, but the cry is not repeated.

Suddenly he sees an object in his path and stumbles forward. "O Jehovah!" he cries. "A child, a child—but dead!" He tenderly lifts the child in his arms, wraps her in his coat, and places her against his bared breast. Soon the little girl revives, awakened by the beating of his heart.

Where shall he go now? The snow has covered his tracks. He is lost, but trusting Jehovah's guidance, he presses on.

Then out of the darkness and swirling storm, a solitary hut appears. It is only a short distance off, but Peddler Jacob is so exhausted that he barely manages to reach the door.

As he raps, he suddenly realizes that he has lost his wallet and his pack and has nothing with which to pay for a night's lodging. But he is sure that these people will let him in on such a

★ ★ ★

By Ruth Fischel

Dick: I spent ten hours over my history last night.

Teacher: How did you happen to do that?

Dick: I left it under the bed.

Doctor: The thing for you to do is to bury yourself in your work.

Patient: Gosh, and me a concrete mixer!

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# Jews Need Sense Of Pride And Security Says Lehman

By HERBERT LEHMAN

**M**UCH of the sensitiveness and bewilderment of our faith, I believe, comes from ignorance of our history and traditions. I have found, time and again, that Jews, even those devout in the ceremonial observances, were weak and handicapped against moral attack, in part I think because they were ignorant of Jewish religion and secular history.

The American Association for Jewish Education, therefore serves a high purpose. The schools of this association must inspire our youth and their elders to be increasingly proud of their history and traditions. They will be proud if they learn and understand the deep spiritual significance of Jewish history and the vital part it has played in shaping world civilization.

To give them this sense of pride, this feeling of spiritual security, requires that they become familiar with the ideals of Judaism, its spiritual values and what it has contributed over the centuries to the moral law of the world.

**THEY MUST KNOW** ancient Palestine, not only as a great and powerful nation, but as a leader and inspirer of those things which have helped to bring to the world justice, law, freedom and democracy. And knowing these things they must make them an ever living force in their own lives. The experiences of history are vital only when they are made a living part of the present.

The might of the Jewish nation, like all material things, was ephemeral and yielded to the greater power of pagan states. The spiritual concept handed

down to Jews scattered throughout the world has been indestructible and has served as a torch which has kept bright their spirit for more than two thousand years in spite of persecution, cruelty, misery and slaughter.

Our young people must be reminded that the law, first handed to man on Mount Sinai, became the rock of foundation of all monotheistic religion and the guiding precept of western civilization. The law summed up man's duty to his God and to his fellow men. It represents the spirit of all true religion.

**THE PRONOUNCEMENTS** of the prophets and religious leaders of old uncompromisingly commanded righteousness and justice and became an ever living moral guide. What nobler inspiration than the immortal words of the Prophet Micah:

"What doth the Lord require of thee; only to do justly and to love mercy and to walk humbly with thy God."

Here are the essentials of all religion summed up without complication and without omission. Here, too, are the essentials of human justice.

Under the ancient Jewish concept there was erected the cornerstone of the brotherhood of man—the doctrine that fundamental human rights and liberty were inalienable and that the dignity and rights of the individual must be respected.

Our young people must be told and retold the story of how their ancestors fought against enslavement, how freedom and justice were the passionate inspiration of their being, and how that same un-

quenchable love of freedom and justice has been handed down through the ages.

**WE MUST SHOW** how the Jews of old gladly accepted their communal responsibilities toward the poor, the sick and the weak. That spirit of sharing was the inspiration of later communal philanthropic effort and the forerunner of social justice.

We must teach that though the Jews of old, just as the Jews of today, were willing to defend freedom even with their lives, the dominating aspiration of their being was—as it is ours—a just and peaceful world.

One of the most beautiful prayers which is read in many of our synagogues contains these moving words:

"Grant us peace, Thy most precious gift, O Thou eternal source of peace, and enable Israel to be a messenger of peace unto the peoples of the earth."

It is the things of the spirit which made Palestine great. And it is the things of the spirit which must make the new Palestine great. Small though Palestine will be, poor as it may be, it will have strength and vitality to exert moral leadership among the nations of the world providing its people uncompromisingly cling to the ideals of justice, law, freedom and peace—ideals which have been our heritage and our strength over the centuries. What nobler mission can a people have than to be a messenger of just peace unto the peoples of the earth? Better that than all the power and riches of the world.

## School Head Under Fire After Ban on Carols, Etc.

By MARC H. TANENBAUM

Jewish Post Staff Correspondent

**NEW YORK**—A furore was created here this week over Assistant Superintendent of Education Isaac Bildersee's ban on certain religious Christmas carols and the use of dramatizations and decorations with sectarian meaning in 23 Brooklyn public schools attended by 30,000 children of whom 20,000 are Jewish.

The ban which prohibited the singing of Christmas carols with references to the Nativity, also forbade the celebrations of Chanukah in the public schools under Bildersee's charge. In ordering the ban, Bildersee explained that the celebration of both the Yule and Chanukah in classrooms further emphasized differences, and that he wanted to prevent the offending of the "sensibilities of even one child."

### Christian Circles Condemn Action

Christian circles were quick to denounce the act as "anti-religious" and "an insult to Christianity."

Declaring that he was opposed to discrimination of any kind, the Right Rev. Charles K. Gilbert, Protestant Episcopal Bishop of New York, suggested that there be recognition of any Jewish holiday which has "a bearing on the life of the community."

The Rev. Dr. Norman Vincent Peale of the Marble Collegiate Reformed Church declared: "If Jews and Christians are to live

School Superintendent Includes Chanukah Program Special

**ROCK ISLAND, Ill.**—Acting on a motion of the Rock Island Ministerial Association, Earl Hanson, Superintendent of Schools, issued a bulletin to all school principals to include a Chanukah program in their activities.

The bulletin presented a plan for the Chanukah program including an outline of the historical background of the holiday and the ceremonies connected with it.

together in brotherly spirit . . . one of the surest ways to bring such a happy state to pass is to understand each other fully." He added: "A Christian school pupil should be happy to sing the great hymns of faith of the Jewish religion" and that "accordingly, it is not going to do a Jewish boy any harm whatsoever to join with his Christian playmates and schoolmates in singing the great hymns of Christendom." He called the prohibition "one of the most severe blows which interfaith amity has yet received."

### K. of C. Denounces Insult To Christians

The Knights of Columbus, a Catholic fraternal order, called the ban "an insult to all Christians" and in urging its revocation, declared: "We fully realize that the true significance of Christmas is not understood by many."

Later Bildersee commented that "definite sectarianism in the public schools is prohibited by the Constitution of the State of New York" and added that he stood firmly behind the intent of his order, that he was not going to "back away from this," that he was "prepared to face the issue," and that he would not revoke the ban unless so ordered by his superiors.

According to Dr. William Jansen, Superintendent of Schools, Bildersee's order "did not ban the singing of all Christmas carols." He pointed out that "schools in Bildersee's districts will find themselves not prohibited from doing anything that they have done in former years." In a Christmas message to the school system's administrative officials, Jansen said he would leave the observance of the holiday up to "the good judgment of the principals, teachers, and the participants," but he stressed that "it is to be expected that, as always, the principle of freedom of religious worship will be respected."

Mayor William O'Dwyer announced that he would look into the matter during the week.

Forty years ago, a similar controversy flared up in the city's public school system when the Union of Orthodox Jewish Congregations of the United States and Canada protested against exercises "of a sectarian or religious character" in the public schools.

On Nov. 27, 1907, the Board of Education banned the singing

in the schools of "hymns or songs of a sectarian character," and the reading from "any distinctively religious treatise or book, other than the Bible." However, at that time, the board said that it did not intend to abolish Christmas exercises "as heretofore conducted in the public schools."

### 'From Moscow,' Says Kate Smith

A bitter denunciation of the order came from Kate Smith who, in her nationwide, noon-time broadcast, said among other things: ". . . right from the Moscow book . . . Never in my memory have the approximately 135 million Christians of this country been so insulted . . . If (Bildersee) is still being permitted to occupy his office . . . it is a further insult . . . He should be barred from any further educational activities until this incident receives a thorough airing."

In a vigorous defense of Bildersee, Councilman Eugene P. Connolly, American Labor Party, decried "any subtle attempt to impose religion on unprotected children by the use of sectarian Christmas carols." He cited George Washington to the effect that the nation "is not Christian, Mohammedan, nor Jewish" and added that worship should be confined to homes and churches.

Among others who defended Bildersee's ban, were the American Jewish Congress and the American Civil Liberties Union.

### The Junior Post

(Continued from preceding page)

night, and he knocks again. Then a voice is heard, "Who comes on such a night?"

"Peddler Jacob," he answered. "Jacob the aged Jew. Surely you know me!"

**THE MAN** and his wife cry out in anger. "No Jew shall enter our door on Christmas Eve."

Poor Jacob pleads "Ah, even a dog has a right to admittance on such a night!"

"A dog—but no Jew shall enter a Christian home."

Old Jacob has nothing more to say. The icy words freeze his heart as the cold freezes his body. He slumps to the ground, still staring at the lighted window in hopes that a pitying face may yet look out into the night.

He draws the little girl closer. A change is stealing over him. The snow feels like a cozy feather bed; his body seems to glow with warmth. The sharp wind has become a soft breeze and he falls asleep.

**IN THE MORNING**, the man of the house looks out and exclaims, "The Jewish peddler still sits beside our door."

"Get rid of him! Chase him off!" the wife demands. "Remember this is Christmas Day. Just see how he hangs on, trying to sell us something. But first, let us see what he has to offer."

They go close to Jacob, but then start back and cry out. The peddler is dead.

Remorsefully they raise him. And then in horror they behold the body of their own child; Margretha with frozen arms about the old peddler's neck!

In grief the mother wails, "God has surely punished us. It was not the storm, but our own cruelty that brought death to our

### Break Ground For Synagogue

**BRIDGEPORT** — Ground has been broken for a new synagogue for Congregation Rodeph Shalom, of which Rabbi Harry Nelson is spiritual leader. The new Temple will seat 775 persons.

child. As Jacob pleaded for mercy at our door, so must we forevermore plead for mercy at heaven's door."

**A MESSAGE COMES** from the people whom Margretha had been visiting. "Is Margretha safe home? She wanted to be home with you on Christmas Eve and so she started before the storm."

The mother and father look at their little one with her arms frozen tightly around Jacob's neck.

"No more does she belong to us," the mother moans. "We dare not part her from him, And may she plead mercy for us!"

It was this poem which showed the Norwegian people how cruel was the rule denying Hebrews the right to live in Norway, and the clause in the constitution was stricken out. Even more, a new spirit of brotherhood and understanding spread throughout the land. Human liberty was restored, thanks to the great writer Henrik Wergeland.

## Shorts

**LEAH** and Thelma Thall of Columbus, Ohio, along with Betty Schaefer of St. Louis, represented the West and defeated the East in the annual East-West table tennis series at which time the tryouts for the U. S. women's team were held. Both Thelma and Leah are eligible for the team following their showing. The sister team is mighty strong in the doubles, a position in which Uncle Sam's team didn't fare so well in last year's invasion of England and France.

**Sam Schwartz**, Venice, Calif., was named baseball's No. 1 fan in United States by the Baseball magazine. Schwartz, formerly of Cleveland, travels thousands of miles annually to see major league teams in action during the spring training season as well as during the regular season and world series.

**Marty Reisman**, National junior champion, paced the New York table tennis team to win the national inter-city championship in Milwaukee last week. Marty lost only one match, that to Billy Holzrichter. Other members of N. Y. team which will represent U. S. in the foreign invasion next February are Dick Miles, No. 1 ranked player of the nation, and Morris Chait.

**Max Goldsmith**, a catcher, and Sid Schacht, a pitcher, were selected on the Colonial All-Star league by National Association Public Relations Director, Bob Finch. Goldsmith was with New London and Schacht with Stamford. The latter has already been promoted to the Pacific Coast League.

**Cy Block** of Nashville was selected as utility man on the Southern Association All-Star team. He's a former Chicago Cub.

**Sam Watters**, who served as an official in the Pittsburgh Pirates system for many years, is seriously ill in a Pittsburgh hospital. He's 64, and retired two years ago.

## Announcements

### Births

#### Santa Monica

Mr. and Mrs. Del Greenblatt (Pearl Leamon, formerly of Duluth), 2335 Twenty-eighth street, Santa Monica, Calif., announce the birth of a son, William Irving, on Nov. 26.

#### St. Paul

Mr. and Mrs. Jack Gottlieb, 2095 St. Clair, announce the birth of a son,

Samuel Frederick, Nov. 30.

#### Los Angeles

Mr. and Mrs. Gene Gach announce the birth of a son, Gary, Sunday, Nov. 30, at Cedars of Lebanon hospital.

#### Toledo

Mr. and Mrs. Paul Lawrence Treuhapt announce the birth of a daughter, Lina Ann, Nov. 20. Mrs. Treuhapt is the former Blossom Joyce Romanoff.